

RESPONDING TO THE CALL TO SERVE:

A CHRISTIAN HORIZONS

ORGANIZATIONAL FRAMEWORK

A THESIS-PROJECT

SUBMITTED TO THE FACULTY OF

GORDON-CONWELL THEOLOGICAL SEMINARY

IN PARTIAL FULFILLMENT OF REQUIREMENTS FOR THE DEGREE

DOCTOR OF MINISTRY

BY

DANIEL OLIVER NEIL CUDNEY

MAY 2011

To my wife Elizabeth, who has steadfastly endured, personally sacrificed and always encouraged her perpetual student husband to stay the course for 25 years.
We did it!

And

To all that
are a part of the incredible ministry of Christian Horizons
I owe you all a debt greater than I can ever repay.

Dear friends, now we are children of God,
and what we will be has not yet been made known.

But we know that when Christ appears,
we shall be like him, for we shall see him as he is.

All who have this hope in him purify themselves, just as he is pure.

1 John 3:2-3

CONTENTS

LIST OF FIGURES	vii
ACKNOWLEDGEMENTS.....	viii
ABSTRACT	ix
CHAPTER 1: THE PROBLEM AND ITS SETTING.....	1
The Ministry Setting	2
The Problem	9
CHAPTER 2: THEOLOGICAL FRAMEWORK.....	15
The Purpose of a Framework.....	16
Principle 1: Christ-Centered, “We Will Honor God”	25
Principle 2: Inclusion, “And Value People”	32
Principle 3: Servant Leadership “In All We Do”	40
Principle 4: Integrity, “And With All Our Resources”	51
Conclusion	54
CHAPTER 3: LITERATURE REVIEW	56
Building a Working Knowledge of Organizational Culture.....	56
Organizational Culture and Leadership.....	72
A Theology of Work	79
Theology of Disability.....	86
Conclusion	97
CHAPTER 4: PROJECT DESIGN	99
Employee Gatherings	100
Analysis of Data	103
CHAPTER 5: OUTCOMES.....	104
Method Review	104
Results of Provincial Tour Common Themes	106
Reflections.....	111
Building the Christian Horizons Home.....	116
Engagement of Christian Horizons Leaders.....	127
Key Recommendations.....	129
Conclusion.....	132
APPENDIX 1: LETTER TO THE EMPLOYEES	135
APPENDIX 2: STANDARD SCRIPT.....	136

APPENDIX 3: RESPONDING TO THE CALL TO SERVE.....	137
APPENDIX 4: KEY VALUES	139
BIBLIOGRAPHY	140
VITA.....	143

FIGURES

Figure 1: Organizational Growth.....	3
Figure 2: The Bridge.....	117
Figure 3: Scripture.....	119
Figure 4: Honor God.....	121
Figure 5: Value People.....	122
Figure 6: All We Do	124
Figure 7: All Our Resources	125
Figure 8: Collar Beam	126

ACKNOWLEDGEMENTS

"Thank-you" to my mom, who did not believe the 'diagnosis' of a teacher and fought me every time I tried to quit school

"Thank-you" to my dad who taught me to defy boundaries and to restlessly pursue God

"Thank-you" to my wife, who has re-defined the meanings of grace, generosity, forgiveness and love.

"Thank-you" to my children, Kiersten and Seth, for patience and understanding in living with a distracted father.

"Thank-you" to Jim, who is now "all that he will be". (1 John 3:2). Although he never spoke, understood, nor heard a word in this life, he taught me more about friendship and 'faithfully present' than any other.

"Thank-you" to Anna, Stan, "Shorty" and to the countless others who have given to me the wonderful gift of friendship.

"Thank-you" to my colleagues and friends at Christian Horizons for conversations, encouragements and in sharing the journey of learning to serve together.

"Thank-you" to Ray Blunt and Haddon Robinson for being great teachers and mentors and keeping the vision alive for this vital program.

"Thank-you" to those friends that endured and aided in "de-dyslexifying" my writing – a mammoth task.

Finally, I thank God for His mercy, His grace and His continuous work in my own life.

ABSTRACT

Christian Horizons is a large, vibrant Christian ministry. The ability of Christian Horizons to continue as such is dependant upon a clear articulation of its reasons for existence to thousands of employees, and to its stakeholders. In the organization's 45 year history, it has grown to become one of the largest ministries of its type in Canada, if not North America. The idea of a strategic and articulated organizational culture is a new consideration for Christian Horizons. It has become obvious that a method for evaluating systems with values is critical. If the organization is to fulfill its mission "To serve the person with exceptional needs," a clear method of alignment with the value statement, "We will honor God and value people in all we do and with all our resources," must be created. What is proposed is a framework based on Christian Horizons "Responding to the Call" principles that can become a guide to organizational thinking. By exploring the theological foundations and implications of the organization's principles birthed from the value statement, along with current research in organizational culture and leadership, a method of embedding of "Responding to the Call" culture is proposed. The history, current realities, and employee experiences have been taken into consideration in the creation of this proposed framework. By applying the framework, organizational decisions, processes, and behaviors can be explored using a common tool. The correlation between organizational culture and the achievements of mission, employee retention, and organizational longevity is well documented. This work seeks to reveal that relationship and create a process by which the ministry of Christian Horizons is deepened and the mission of Christian Horizons is broadened.

CHAPTER 1: THE PROBLEM AND ITS SETTING

Christian Horizons is a trans-denominational evangelical ministry serving the person with exceptional needs.¹ It is a faith-based ministry that receives significant provincial government funding for its Ontario operations. It is the purpose of Christian Horizons to remain, and strengthen its faith-based nature. To accomplish this purpose Christian Horizons needs to explore and establish a theological framework that will govern its functioning, its behaviours, and steer its organizational culture. This theological framework does not presently exist. In 2008 the Board of Christian Horizons ordered the creation of a set of principles that would form the foundation of the organization's Core Values. The director of Pastoral Ministries (writer of this paper) and the director of Human Resources were asked to take leadership in the creation of these principles. Stated principles, though an essential beginning, are not sufficient in themselves to inform or embed a strategic culture. This paper proposes a possible framework on which to construct and embed that strategic organizational culture. The established principles will provide the scaffolding for the research of this thesis.

This paper will explore how Christian Horizons, as a trans-denominational evangelical ministry, can identify, communicate, and foster an organizational culture that is constructed on a theological framework. By establishing this framework, the cultural relationships between systems and values can be identified and evaluated. It then can be used to guide and influence organizational performances by affecting thinking and behaviour. Leadership and employees will have a unified method by which to

¹ Exceptional needs are defined in Christian Horizon's Ontario operation as persons possessing a diagnosis of a cognitive disability. The range of support services vary from highly independent living to 24 hour medical and total care. The care models include Family Home, Semi-independent Living and group home living. Direct support staff typically works an 8 hour rotating schedule.

understand the purpose and mission of the organization. The result will be a higher level of engagement, partnership and achievement of organizational mission.

The Ministry Setting

Christian Horizons (CH) is a 45-year old non-profit evangelical ministry providing services and support to persons with exceptional needs in the Province of Ontario. Jim and Adrienne Reese founded the ministry after having a cognitively disabled son, Steven. The vision was to have an evangelical group home which would support their son and other cognitively disabled children. They gathered together similar Christian families and began the dream. The home would employ Christians who would exemplify and advance the gospel in word and service to their sons and daughters. From 1965 to 1976 Christian Horizons offered 1 to 2 week summer camps for disabled children and adults. In 1976, CH established its first Head Office in Kitchener Ontario and hired an Executive Director, Noel Churchman. The mission of the new organization was to “serve the person with exceptional needs.” In 1976, CH opened its first adult community residential home with 12 employees. In the early 80’s, CH was invited to be part of a provincial plan to de-populate government’s institutions. In 1980 over 8,000² developmentally disabled persons lived in Ontario institutions. The Ontario Government’s investment in community services increased significantly in the subsequent years. The institutional closure initiative was a driving force behind Christian Horizons’ rapid growth. From 1980 to 1986, CH grew to employ approximately 450 employees. By 1996, CH employed 1,375 employees. In 2006, 2,430 were employed. Presently, at the writing of this project, CH employs approximately 3,200 people. It now

² Frontenac News, “Community Living in Ontario.” *Frontenac News* (March 19, 2009), under “Community Living: Closing Institution,” http://www.frontenacnews.ca/2009/09-11_mar_19/community_living_09-11.html (accessed March 30, 2011).

serves over 1,700 persons with disabilities in 270 residential settings across the province.

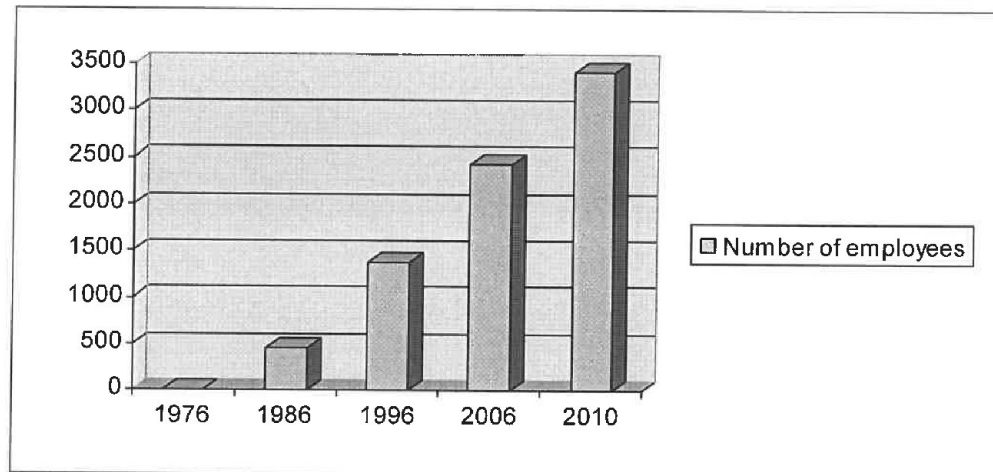


Figure 1: Organizational Growth³

In the last 5 years CH Global, a division of CH Canada, was developed and now serves in 14 countries and impacts 50,000 at-risk children and adults around the world.

Noel Churchman served as Executive Director from 1976 to 2001. In 2001, Ed Sider became the CEO. Mr. Sider was the Director of Residential Services for 25 years and has worked for Christian Horizons for over 32 years. When Mr. Churchman stepped down from the CEO position, he filled the role of Director of Pastoral Ministries until 2006. Ed Sider will have served as CEO from 2001 to December 2011. A succession plan has been initiated under the guidance of Arrow Leadership⁴ that will result in a new CEO being in place by December 2011. The Senior Leadership Team and Senior Management of Christian Horizons have been primarily stable throughout the organization's history. The majority of the senior leaders have worked for the

³ Source: Christian Horizons Human Resources Report, 2010 Calendar Year.

⁴ Arrow Leadership has been a world leader in Christian leadership development since 1991. Arrow has developed a proven and comprehensive approach to leadership development that consistently provides transformative results in the lives of Christian leaders serving in churches, ministries, not-for-profits and the business world. Centering on intentional growth in the leader's character, and personalized skill development as a result of extensive 360 degree assessment, the Arrow Leadership Program has effectively helped over 1400 leaders around the world. They utilize Jesus' model of leadership development by investing in small groups of strategically selected leaders over a period of time.

organization for at least 15 years. A number of them have served Christian Horizons for 20 years or more. Christian Horizons advertises itself as a "Trans-denominational Conservative Evangelical Christian Ministry." Potential employees must be able to subscribe to its doctrinal statement.⁵ CH is the largest agency in Canada providing residential service in the developmental sector. It is the largest Christian employer in Ontario, and potentially the largest in Canada. Understanding Christian Horizons' development is important because it helps set the stage for the challenges that attend large and rapid organizational expansion. It also is important to identify the unwavering commitment that CH has made to be a Christian organization serving in the public marketplace. Most of the organizational energies have focused on the development of systems and structures needed to sustain such aggressive growth patterns.

The question might be 'what are the primary issues that have raised the issue of organizational culture for Christian Horizons at this point in its history?'

⁵ Christian Horizons adopted the Evangelical Fellowship of Canada (EFC) Statement of Faith in 1975. The EFC is the national association of evangelical Christians in Canada. It gathers Canadian Evangelicals together for impact, influence and identity in ministry and public witness. Since 1964 the EFC has provided a national forum for Evangelicals and a constructive voice for biblical principles in life and society. The EFC affiliates include denominations, ministry organizations, educational institutions and individual congregations, which uphold a common statement of faith. That statement declares: "As Christians, possessing a personal faith in Jesus Christ as Lord and Saviour, we wish to further the aims of Christian Horizons in a true spirit of love and compassion, combined with a genuine concern for the needs of those whom we serve, seeking to do all for the glory of God. The employees of Christian Horizons subscribe to the following doctrinal statement:"

1. The Holy Scriptures as originally given by God are divinely inspired, infallible, entirely trustworthy and the only supreme authority in all matters of faith and conduct.
2. One God eternally existent in three Persons: Father, Son and Holy Spirit.
3. Our Lord Jesus Christ, God manifest in the flesh - His virgin birth, His sinless human Life, His bodily resurrection, His divine miracles, His ascension, His mediatorial work, and His personal return in power and glory.
4. The salvation of lost and sinful man through the shed blood of the Lord Jesus Christ and regeneration by the Holy Spirit by faith apart from works.
5. The Holy Spirit by whose indwelling the believer is enabled to live a holy life to witness and work for the Lord Jesus Christ.
6. The resurrection of both the saved and the lost; they that are saved unto the resurrection of Life, and they that are lost unto the resurrection of damnation.
7. The unity of spirit of all true believers, the Church, the Body of Christ.

The Rapid Growth of Christian Horizons

Although continual organizational conversations and efforts had been made to keep a strong Christian witness at the organization's core, the topic of a strategic and defined organizational culture is a recent one. Additionally, forming a culture that is founded upon a clear theological framework is a new direction. Bringing these two conversations together -- theology and culture -- is vital if a coherency is to be established between organizational thinking and behaviour. Once formed it must be obvious why this theology necessarily lies at the foundation of Christian Horizon's organizational culture.

In many ways Christian Horizons has been very successful. Christian Horizons is recognized and accepted by government supports and the Christian community as being a Christian faith-based organization and for providing excellent services. The employees of Christian Horizons identify themselves as Christians. The activities of worship, devotions and prayer are regular features of organizational meetings, gatherings, and daily work life. Christian Horizons offers many opportunities to encourage employees and leaders to grow in their Christian faith and mission through trainings and retreats. CH also encourages employees to be connected to their own local faith communities. The purpose to imitate Christ to those with exceptional needs is certainly an organizational desire. Christian Horizons has never sought to hide or withdraw from its commitment to be a strong, vibrant Christian ministry. Employees of Christian Horizons are encouraged to participate in a Commission Service⁶ that

⁶ Christian Horizons value statement is 'We will honour God and value people in all we do and with all our resources'. A ministry does not exist apart from its people. Christian Horizon's believe that their employees have responded to a call to serve. Although they believe that every Christian is called to be a minister in whatever situation they find themselves, Christian Horizons is unique. It is unique in that thousands of like minded followers of Christ have joined their individual ministries together and create a very special organization that seeks to honour God. The Christian Horizons Commissioning Services started in 2001 with the vision to give staff an opportunity to commit their service and ministry unto God. This service is meant to

recognizes their employment as a ministry unto God. CH encourages its employees to see themselves as ministers of God's Gospel of Grace. The intent is to demonstrate that the Value Statement is not just words but rather an organizational passion. The primary method that Christian Horizons employs in declaring that gospel is by seeking to physically demonstrate the love of Christ in "all we do". Whether providing personal care, helping to support someone in the community, or completing administrative tasks Christian Horizons desires to practically demonstrate the message of God.

Commissioning is an acknowledgement that God has called us and subsequently ordained us to serve in the mission of CH in Ontario and around the world.

Commissioning is the considered the beginning of a journey in the ministry of Christian Horizons and it is an affirmation of both the Values Statement and the Statement of Faith. Services are held regularly in each district and at retreats. Everyone has the opportunity participate in a commissioning service after the first 3 months of employment. Participation is encouraged, and is voluntary.

Christian Horizons is Increasingly Trans-denominational

Christian Horizons recruits its employees from a broad spectrum of Christian traditions. The common denominators would be those traditions which root themselves in the authority of Scripture and would hold a conservative Statement of Faith. Christian Horizons welcomes employees from the larger Christian community but this has resulted in tensions and questions such as what defines, or makes us a Christian ministry. The policies and doctrines held by these traditions can come into conflict with one another as

be an encouragement to the staff person and, the CH community, as they stand together in public declaration. Christian Horizons invites all staff to participate in a commissioning service shortly after passing a three month probationary period.

employees work side by side. These conversations can create conflicts between employees as well as with the organization itself. This growing denominational diversity has identified a need to discover a common ground of understanding.

The Human Rights Commission Challenge

Christian Horizons is subject to the Canadian Charter of Rights and Freedoms. Under that charter, religious organizations retain the right to discriminate on the bases of faith and sexual orientation in their hiring practices, under the statutory exemption 24(1) (a), providing that:

- a. It is a religious organization;
- b. It is primarily engaged in serving the interests of persons identified by their creed and employs only people similarly identified; and
- c. The restriction in employment to persons similarly identified by creed is a reasonable and bona fide qualification because of the nature of the employment.

The Ontario Human Rights Commission (HRC) first challenged Christian Horizons in the 1992 case *Parks v. Christian Horizons*.⁷ It was a moral lifestyle challenge. CH lost the case and was advised by the HRC to clearly articulate its expectations to potential employees. Upon the recommendation of the HRC, Christian Horizons attached a lifestyle and morality code to its employment contract. Subsequently all employees were required to sign a lifestyle and morality code. In 2001, a second case was brought forward. A former employee claimed that CH became a hostile workplace because of her sexual orientation. She resigned and took her complaint to the HRC (*Heintz v. Christian Horizons*, 2008). This case was tried under a new Commissioner. CH again lost the case and this time the HRC struck down the lifestyle and morality code it had previously recommended. The verdict noted that it was

⁷Canadian Council of Christian Charities, "The Case of Christian Horizons" *CCCC Staff Report*, Issue 04, (August 2008). Under "Releases," http://www.cccc.org/releases/CH_Bulletin_Article_2008_Issue4.pdf; (accessed 12/20/2010), 7.

not because CH was a Christian organization which received public funding. The issue was that the primary service audience was not conservative evangelicals (the persons receiving supports); therefore CH could not require that its employees hold to a religious polity. The judgment potentially placed in jeopardy all faith based ministries in Canada that served public interest. CH appealed this judgment. In May of 2010, the Ontario Divisional Court ruled that:

- a. Christian Horizons is a Christian Religious organization.
- b. Christian Horizon's is primarily engaged in serving the interests of persons identified by their creed⁸ (The persons doing the serving).

The concern for Christian Horizons was the third criterion that was struck down. This criterion is "the qualification is a reasonable and bona fide qualification because of the nature of the employment."⁹ The court stated, "The qualification to be valid must not just flow automatically from the religious ethos of Christian Horizons. It has to be tied directly and clearly to the execution of and performances of the task in question."¹⁰

The court further stated that the organization had not examined the nature and duties of support workers and why adherence to the Statement (of faith) would be necessary for the performance of their duties¹¹. Leddy and Carter conclude that:

The results of this decision are mixed. On the positive side, the decision clearly recognizes that religious organizations can maintain their religious identity while serving the public. On the other hand, there are aspects of the decision that may be problematic, such as the way the bona fide occupational qualification test was applied in this case... However, with careful planning, documentation and implementation, religious organizations should still be able to establish and implement lifestyle statements that require staff to adhere to the religious organization's lifestyle statement, although such statement may on its face be contrary to the Code.¹²

⁸ Jennifer M. Leddy and Terrance S. Carter. "Divisional Court Decision Provides Mixed Results in Christian Horizons Appeal," *Church Law Bulletin* No. 29, (May 26, 2010), under "Charity Law," <http://www.carters.ca/pub/bulletin/charity> (accessed 12/20/2010), 3.

⁹ Ontario Human Rights v. Christian Horizons, 2010 ONCSC 2105 Divisional Court File No. 221/08 (Ontario Supreme Court of Appeals 201,05,14), 20.

¹⁰ Ontario Human Rights v. Christian Horizons, 2010 ONCSC 2105 Divisional Court File No. 221/08, 21.

¹¹ Leddy and Carter, *Divisional Court Decision Provides Mixed Results in Christian Horizons Appeal*, 11.

¹² Leddy and Carter, *Divisional Court Decision Provides Mixed Results in Christian Horizons Appeal*, 14.

As a result of rapid growth, increasingly trans-denominational nature, and the Human Rights Challenge, organizational culture has become an important enquiry. It has raised a rigorous dialogue on the importance of identifying a healthy sustainable organizational culture. Questions such as:

- a. What makes Christian Horizons a ministry?
- b. What does it mean to do the work of ministry?
- c. What defines Christian Horizons as a ministry?
- d. How does a ministry behave?
- e. How does a faith-based ministry work in and for a secular society?
- f. What is the reality of the current organizational culture?

Leddy and Carter are correct when they conclude that careful planning, documentation and consideration of implications are critical tasks to be undertaken. In 2009 the Christian Horizons executive board requested this work to begin on the issue of organizational identity. As result, a new document was created called "Responding to the Call to Serve" [Appendix 1]. Responding to the Call to Serve is rooted in the value statement that Christian Horizons has used for the last 15 years, "We will honour God and value people in all we do and with all our resources." It seeks to answer the question of why a faith requirement is indeed a "reasonable and bona fide qualification."

The Problem

In conversations and meetings with the founding family, former and present board members, the former and present CEO's, six districts, face to face staff gatherings, and a review of past and present organizational documents, four primary principles were identified as core to the ministry:

- 1. Christ-Centred (we will honour God)
- 2. Inclusion (and value people)
- 3. Servant Leadership (in all we do)
- 4. Integrity (and with all our resources)

These are not new principles, but ideals that CH has sought to exemplify since its inception. These ideals were communicated in the past, but never drawn into a singular principle-centred source. The founder, Jim Reese, when reviewing the articulated principles stated that they captured his original vision, purpose, and mission for the organization. The Christian Horizons board endorsed these principles as being consistent with organizational intent. When the document was circulated to the employees, a random provincial phone survey was conducted. Employees responded positively to the document with the primary comment being “so *what is new?*” The revelation and subsequent ‘problem’ to be addressed is that although these principles are generally acknowledged, there has not been a consistent strategic implementation, communication, and evaluation process by which to monitor effectiveness of these principles as the defined organizational culture. It is unclear as to what these principles mean in a trans-denominational milieu.

Systems and the values of the organization may have to a degree developed autonomously of each other. There has been a level of consistency because the systems and structures were constructed by leaders who themselves believed and upheld ministry values. Because these principles were not strategically identified there was no overt evaluation mechanism put into place. Therefore the development of systems and the communication of values were potentially viewed as separate activities. Presently there is a growing realization that there may be a disconnection between systems and values. If Christian Horizons is to remain a vibrant faith-based ministry, it needs to strongly align its systems and structures with its faith-based values in a clearly articulated way. Without clearly articulated organizational core principles and consciously aligning these principles, too much is left open to personal preference and interpretation.

Even though the primary purpose of the organization is to 'serve the person with exceptional needs', Christian Horizons has yet to develop an articulated theology of disability that would shape the principles and inform employees of its theological understanding regarding disability. How Christian Horizons views the person with disability and subsequently defines its mission to serve will impact the development of its organizational culture. CH cannot take for granted that employees are receiving consistent messaging regarding the principles. With the increasing trans-denominational nature of the organization, unintended tensions and conflicts can arise between employees and with the employer as to what constitutes a 'Christian ministry'. These conflicts potentially distract the organization from effectively fulfilling their objectives.

Another underlying issue is the confusion between the '*social*' service and the '*ministry*' service of Christian Horizons. Two of the questions raised both legally and in the internal development of services are "what is unique about what Christian Horizons does and why must one be a Christian to do the work of CH?" CH must strengthen these elements and demonstrate to their employees that the relationship between Christian ministry and the practical services are clearly connected. This is one area where a basic theology of disability to undergird the proposed framework would be advantageous in forming organizational culture.

It must be noted, however, that although a strategic approach to organizational culture is a new focus, Christian Horizons has historically done well at retaining its Christian foundations. Most employees would clearly identify Christian Horizons as a Christian ministry. They would state inclusion is as an important organizational value, Christian Horizons has done well in cultivating and identifying servant leaders. The reputation of Christian Horizons with the government and community is one of integrity in both finances and service delivery. Nevertheless, Christian Horizons desires to make things better.

Rapid growth, a diversifying Christian staff, along with the Human Right Commission challenge, has elevated the conversation of organizational culture as a critical area that deserves attention. Christian Horizons has yet to determine where the primary responsibility and leadership of organizational culture resides within the organizational structure. It has also yet to determine how an organizational culture will align the structure and behavioural evaluation of Christian Horizons. Conversations are presently occurring in the Executive Office to determine the most prudent course of action. The undertaking of this new area of development is not a result of 'Christian Horizons is horribly wrong and if they don't do something they are in trouble.' Rather, it is largely inspired by the recognition that:

- a. Christian Horizons can make things better.
- b. There is a drift between systems and values and it can become a stronger organization by aligning these elements so they are constantly re-enforced through organizational structure and behaviour that will keep employee focused on the right things.
- c. Clearly articulating and measuring reasons Christian Horizons exists will strengthen the organization.
- d. Christian Horizons needs to strategically preserve its core.

In opening remarks given by Stan Cox, the outgoing chairman of the board, at the Annual General Meeting, he stated that Christian Horizons needs to ensure that the weight of the ballast below the water line is strong enough to compensate for the winds of 120 million dollars of government funding. He challenged that although Christian Horizons is deeply grateful for those powerful winds, Christian Horizons must however also be heavily investing and developing its Christian commitment.¹³ Responding to the Call to Serve seeks to do just that. Although Responding to the Call to Serve is built on the organization's Value Statement, the organization needs to ensure that:

1. They know what these principles mean intellectually and behaviourally as an organization.

¹³ Stan Cox, Opening Remarks. Christian Horizons Annual General Meeting, Kitchener, Ontario Canada. September 17, 2010.

2. They are consistent and clearly articulated throughout the organization.
3. They are used as an evaluation tool at every level and function.

The research component of this thesis will examine what the 'Responding to the Call to Serve' principles mean collectively as ministry and how to begin to clearly articulate them. It must be determined how these principles can be used to influence culture so that it leads to an alignment of performance at every level. For example, to simply state 'Christ-centred' as a principle is extremely vague and open to individual interpretation. What does CH mean when it say that they are 'Christ-centred?' How does this affect its relationships with each another? How does this inform service delivery and decision making? How does this define what they value, measure or evaluate within the organization? How does it inform its desired organizational behaviours?

The research methodologies used will be literary research, theological reflection and engagement of employee's in conversation. Employees will be gathered together in a values clarifying process, to explore and discuss what is meant organizationally by these principles. Christian Horizons has six districts and a corporate office¹⁴ together employing approximately 3,200 employees. It is important that these principles are not researched and established in isolation, but that there is ownership organizationally from the executive board to direct support employees. The author of the project will be part of leading the processes and gathering data. The study and research will focus on the Ontario operations. The results, however, have potential implications for CH Canada. The purpose of this project is to research and establish a theological foundation for the four core principles of The Responding to the Call to Serve in order to:

1. Clearly articulate what is meant by each of the principles.
2. Be used as a tool to,

¹⁴ There are approximately 70 employees at the Corporate Office.

- a. Clearly articulate to potential and present employees and the community what Christian Horizons' core values are;
 - b. Evaluate the alignment between systems and structures and stated values;
 - c. Inform leaders on implementation of principles; and
 - d. Be a resource for evaluation of employee performance.
3. Provide recommendations to embedding the Responding the Call principles more strategically into the organizational Culture.
 4. Propose a framework for organizational thinking.

CHAPTER 2: THEOLOGICAL FRAMEWORK

The commitment of the Board, Senior Leadership, and Christian Horizons employees is to ensure that Christian Horizons remains a vibrant Christian ministry. For two decades the value statement of Christian Horizons has been, 'We will honour God, and value people, in all we do, and with all our resources.'¹ The organizational documents further expand the objectives of Christian Horizons as: "The Purpose of the Corporation is to imitate the work of Jesus Christ by serving those in need. Applying this purpose to the standard of service, the Corporation furthers this purpose by ministering to the physical, social mental and spiritual needs of developmentally or mentally disabled persons, referred to as the exceptional person, and without limiting the generality of this purpose shall."² (emphasis added)

These statements suggest that a theological understanding is required to be part of the organization's foundation. As soon as the intention is declared to exist as a 'ministry' certain questions must be asked. In Christian Horizon's context these questions would be:

- a. What does it mean to 'Honor God'?
- b. How are people 'valued' in a way that is consistent with this vision?
- c. What is encompassed by 'all we do'?
- d. And lastly, what are 'all our resources' and how do we evaluate if they are being used in a God honoring way?

Knowing how to answer these questions from a theological framework will be helpful in leading the organization to fulfill its mandate. A common understanding is required because of the trans-denominational nature of the organization. Further, a

¹ Christian Horizons Reference Manual, "Objectives" *Section A: Overview, Communications and Information A.2.2*, (April 2011), A-7.

² *Christian Horizons Reference Manual*, A-7.

theological foundation is critical to the organization because of its Mission Statement “to serve the person with exceptional needs.” The Mission Statement tells us two things:

1. The intention is to ‘serve,’ and
2. The recipients of that service are ‘those with exceptional needs.’

Here again a fundamental question with theological implications is encountered.

What does it mean to “serve” in a way that both honors God and values people?

The Purpose of a Framework

A framework provides the communal home its particular shape and stability, without which it would collapse. Frameworks thus create a shared dwelling place, endowing a group with a sense of identity, a sense of what it means to live and interact together. Indeed, the discovery of what is meaningful is never my own performance, acted out in solitude; it arises by being conversationally initiated into a language, a way of communicating meaningfully with the world.³

Taylor states, “[frameworks] create a certain moral space, supplying specific resources for distinguishing between what does and does not contribute to human flourishing within a corporate context.”⁴

To illustrate, one understanding of serving could be doing everything for someone. This belief would be counter intuitive to what it means to ‘value’ a person. It is particularly important to consider how one’s ‘serving’ actually benefits the one being served. Jurgen Moltmann challenges this well intentioned kind of serving:

They want to do everything for them and to make sure that everything is done for those with disabilities so that they lack for nothing. But they don’t want to leave them their independence, for they fear they could do something to themselves or others. “Freedom,” “Self-determination,” and “Personal responsibility” have become alien words to some persons with disabilities because they are alien to their families and caretakers.⁵

³ Thomas E Reynolds, *Vulnerable Communion: A Theology of Disability and Hospitality* (Grand Rapids, MI: Brazos Press, 2008), 54.

⁴ Charles Taylor, *Sources of the Self: The Making of Modern Identity* (Cambridge, MA: Harvard University Press, 1989) 45; as quoted by Thomas E Reynolds, in *Vulnerable Communion: A Theology of Disability and Hospitality* (Grand Rapids, MI: Brazos Press, 2008), 54.

⁵ Jurgen Moltmann, “Liberate Yourselves by Accepting One Another,” in *Human Disabilities and the Service of God: Reassessing Religious Practice*, eds. Nancy Eiesland and Don E. Saliers, (Nashville, TN: Abingdon Press, 1998), 109.

When the purpose of 'human flourishing' is brought into the equation, it informs and shapes the idea of serving. If in being served a person's independence and freedom is removed, how is that honoring God or valuing people? Various dimensions of 'serving' will be explored in the journey toward the development of a functional framework.

What attracts employees to the ministry of Christian Horizon's is frequently the desire to be part of a compassion ministry. The difficulty with the compassionate desire is there has been no strategic theological framework or reflection that informed the work of Christian Horizons beyond the broadest terms of being a Christian ministry whose stated intention is to serve. It has, however, yet to theologically communicate what this actually means in how it accomplishes its purposes. This is not to say that Christian Horizons has not been successful in providing services with Christian love, for it certainly has. Nor is it the case that no effort has been made to embed a Christian motivation for service. Christian Horizons seeks to provide spiritual supports to staff, persons supported, and families. It established a Pastoral Ministries department early on in its development to help provide those supports.⁶ Yearly, district employee retreats are conducted to inspire a passion for Christ and organizational mission. Prayer and devotions are a regular part of organizational behavior and life. Christian Horizons needs to consider the possibility that perhaps they have been more influenced to develop from a social work framework which is influenced by a Christian belief, rather

⁶ It must be noted however, that until the last five years, Pastoral Ministries was not a part of the Senior Management team. Previously Pastoral Ministries filled more a Chaplaincy / church relations role. It conducted house dedications and engaged with staff on a crisis basis when requested. Pastoral ministries could be contacted by the field if they wanted devotions for an event, or needed prayer during a particular event. Presently, Pastoral Ministries fills a much more proactive role in leading spiritual formation and influencing organizational decisions and functions. It is actively developing courses and staff retreats in conjunction with Human Resources, Operations, and Leadership Development that focus on the communication of Christian Horizons work as ministry. It has attained an organizational advisory role at a number of levels. Pastoral Ministries is a part of the executive office.

than from a strategic theological framework which informs and evaluates its social work. The essential point is what leads and evaluates what? It matters very much what the priori framework is in answering that question as to how organizational culture is shaped. If a theological framework is not embedded as a strategic starting point, the external and internal pressures to follow the social work framework will increase. The sad reality is that many organizations that began with Christian purpose and mission, because of size, success and time lost sight of their original calling. This rarely happens overnight. It is the result of a slow drift that is exacerbated by the assumption, 'of course we are Christian,' without having a mechanism by which to evaluate and re-align its strategic Christian organizational behaviors. If Christian Horizons is to entrench its commitment as a faith-based organization it must clearly articulate the purpose, vision and mechanism by which this will be done. A framework with clearly articulated principles can potentially function as an anchor. The pressures and realities of drift exist for any organization. Only a by constant and continual alignment to purpose and mission will the vision be kept alive.

Where Does this Theological Framework Come From?

Historically, Christian Horizons has depended on employees receiving necessary theological underpinnings from their own Christian church communities. A quick search will reveal that most church communities do not advance a theology of disability. There is little theological training in Bible Colleges or in Seminaries on the topic of disability. If courses are offered at these colleges or seminaries, at best they are an elective. This is an important consideration because many of Christian Horizons' employees are recruited from churches and Christian Colleges. The theological foundation that Christian Horizons requires for its employees may simply not be available to them from external sources. For Christian Horizons, the ability to draw a clear link between

disability, work, and ministry is fundamental. While the task of informing and encouraging the Christian life needs to be the function of the local church, this does mean that Christian Horizons needs to internally develop and better communicate a theology of disability. It is particularly important as it relates to fulfilling the mission to serve. Employees come from a wide variety of ethnic, cultural, and denominational backgrounds. A case in point for the importance of an *organizational theology* of disability, are those denominational or cultural traditions that would view disability as result of sin or curse, or the result of a lack of faith for healing. Equally attitude-forming is how persons with disabilities have, or have not, been represented within the church. No less important is that disability ministry for individuals or families is mostly absent in churches and exposure to persons with disability is minimal. How employees view the nature of disability is critical to informing how they will serve. Christian Horizons may want to consider how it can take a strong role in presenting and advocating for a theology of disability to both churches and Christian educational institutions.

Christian Horizons has developed a comprehensive staff training program. It has become a recognized leader in course development in the developmental sector. The training is so well developed that it is sought after by other agencies. All Christian Horizons courses are written to uphold the intrinsic value and worth of people with disabilities. Some courses include scriptural references and are intended to help people integrate their faith with day to day work with those they support. Other courses are written for a more broad audience, as sometimes courses are attended by people who may not have a faith in Christ. Key Values is the orientation course to Christian Horizons [Appendix 2]. This course is required within three months of employment. About ten years ago, Key Values was revised to explore four components of the Christian Horizons Value statement (Honor God / Value People / In all we do / With all our Resources). Responding to the Call is built on the template of the Key Values use of

the Values Statement. While scriptural references are used in Key Values there is no strategic theological framework that under girds them. Additionally, there is no clear mechanism or evaluation that connects Key Values to ongoing organizational behavior.

The educational standard for this sector is the Developmental Service Worker (DSW) diploma. Staff receiving this secular training whether DSW, personal support worker, social worker, psychologist or from some other field of study, while potentially prepared to provide 'professional' supports, have received little or no instruction on a theology of disability, or of work as ministry from a Christian worldview. Not all employees begin with the desired qualifications, but they are encouraged to achieve an equivalency in the future. Having employees equipped with a theology of disability is not simply theological academia, but it deeply impacts the understandings and practices of the organization. As such, it directly impacts the ability of staff to *minister* to the *emotional, intellectual, physical, social, and spiritual needs* of the person in a way that 'honors God.' It is critical that these factors are viewed holistically, not only by the staff, but by the stakeholders as well.

It was partly these concerns that led the Board of Christian Horizons to order the creation of a set of principles that would form the foundation of the organization's Core Values. The director of Pastoral Ministries (writer of this paper) and the director of Human Resources were asked to take leadership in the creation of these principles. The parameters of these principles were to:

- a. Be consistent with the organizations founding vision
- b. Be reflective of the practices and values of the previous 42 years
- c. Ring true in the hearts and minds of the employees
- d. Inform the practice and behavior of the organization.

After researching Christian Horizons' documents, board, senior leadership, and staff, four primary principles emerged. After a year in development, the document Responding the Call to Serve was adopted. A note of clarification is required here.

While the Value Statement 'locks' the organization in, the four Responding Principles are meant to be fertile ground for conversation. That is not to say that the principles are only 'suggestions.' Christian Horizons has determined that these four Responding to the Call principles are the common ones to be upheld. There are many principles beyond 'Christ- Centred,' however, that can be drawn out of the statement to "Honor God." This is true with each of the principles. This exercise is not to limit the possibility of other principles. These other principles, however, must be consistent with the value statement to honor God, and the 'first' principles as identified by Responding to the Call.

Once the first principles have been established, the next step is to determine how they can strategically guide organizational culture so that the value statement is lived out and organizational mission is achieved. The challenge is that even these first principles are open to a variety of interpretations depending on one's own theological background and understanding. To become effective all functions must be governed by these principles, but there must be a common understanding on which to build. These first principles then can create a framework. The theological framework must take into consideration that Christian Horizon is a Trans-denominational ministry -- Christian Horizons does not adhere to any one denomination, but rather seeks to be place of Christian ministry for all. Once a theological framework is established, a robust method of deciphering how these principles do, or do not shape organizational behaviors can take form. Christian Horizons must connect theological thinking into the hearts and minds of staff, stakeholders, and the broader community if they are to secure their future as a faith-based ministry.

Why a Framework is Important to Christian Horizons

Ironically, the Ontario Divisional Court has helped answered the question as to *why* a theological framework is important to Christian Horizons. In the final finding of the

case "*Human Rights Tribunal and Heintz Vs. Christian Horizons*" (May, 2010) the judge wrote: "It is clear that Christian Horizons operates its group homes for religious reasons – in order to carry out a Christian mission, imitating the work of Jesus Christ by serving those in need. It would not be doing this work of assisting people with disabilities in a Christian home environment *but* for the religious calling of those involved."⁷ The court complicated the issue, however, determining the *bona fide* qualification that would justify requiring Ms. Heintz adherence to a faith or lifestyle commitment was not valid: "The qualification, to be valid, must not just flow automatically from the religious ethos of Christian Horizons. It has to be tied directly and clearly to the execution and performance of the job in question."⁸

The court determined that:

In the process conducted by Christian Horizons, however, there is no evidence that the leadership of Christian Horizons did a close examination of the nature and essential duties of the position of a support worker and why adherence to a L & M⁹ statement, including a ban on same sex relationships, is necessary in relation to those duties, or that such was taken into account by the employees when they made recommendations for the list to be included in

⁷ Ontario Human Rights v. Christian Horizons, 2010 ONCSC 2105 Divisional Court File No. 221/08 (Ontario Supreme Court of Appeals 201,05,14), 19.

⁸ Ontario Human Rights v. Christian Horizons, 2010 ONCSC 2105 Divisional Court File No. 221/08, 21.

⁹ Christian Horizon's former Lifestyle and Morality code states: "Christian Horizons is a community of Christians seeking to model Christ in our lives and, in particular, in providing care and love to those we support. Christian Horizons believes that Christ claims the whole person, including our life at work and our life away from work. As such, the Biblical call for holy living, including the Ten Commandments and the requirements found below, apply to our employees during working and non-working hours.

1) Employees are required to model a Christ-centered life to the individuals receiving support and to others. Christ-centered conduct starts with the guidance of the Holy Bible and the Holy Spirit.

2) It is our position that conduct such as, but not limited to, theft, fraud, physical aggression, abusive behaviours, sexual assault, harassment (sexual or otherwise), deceit, and the use of illicit drugs are inconsistent with a Christ-centred life and are therefore prohibited.

3) Marriage is God-ordained and is understood to be a formal and public commitment, between a man and woman, to live as husband and wife as provided in the Holy Bible. As the Scripture requires, so Christian Horizons requires its employees to refrain from sexual activity outside of marriage between a man and a woman. Without limitation, Christian Horizons prohibits pre-marital (fornication), extra-marital (adultery) and homosexual sex.

In the event of a transgression of this Policy, the focus will be on the Gospel message of love, repentance, and restoration of broken community. Christian Horizons may be required, in order to maintain Christ-centered care and community, to terminate the employee's employment and remove him/her from our community. Termination of the position and removal from the Christian Horizons community are undertaken only after it is confirmed by at least two supervisors that repentance and reconciliation cannot be achieved."

the L & M (Lifestyle and Morality) statement. It was just assumed that a morality code of some kind was required.¹⁰

It is incumbent on Christian Horizons to demonstrate how a support worker's "chores" such as bathing and feeding are in fact inseparable from the Christian mission, "[to] imitat[e] the work of Jesus Christ by serving those in need."¹¹ Organizationally, it must look beyond these 'chores' to all functions, departments and positions. Understanding that each is involved in advancing and participating in the theological mission and mandate is critical. Exploration is needed to determine just what it means to, "instills beliefs" in the lives of those with exceptional needs. Clarification is required if the goal of the organization is not to advance *evangelicalism* per se, but the person and work of Christ. To neglect this area suggests the judge in *Heintz vs. Christian Horizons* was right in that "CH had no clear justification for requiring an adherence to a faith or lifestyle commitment." While Christian Horizons has determined not to require staff to sign the L & M code, the requirement to sign a statement of faith remains. The focus of Christian Horizons' exploration is not on the requirement of the L & M code, but on the adherence to a common creed.¹² This still require a strategic conversation by Christian Horizons leadership. If there is no common and organizationally articulated understanding of what it means to be imitating Christ in the context of serving those with disabilities, the confusion between 'chores' and 'gospel' will remain. The desire to be part of a compassionate ministry is a powerful attracting force and has a resulted in Christian Horizons recruiting employees that earned a reputation of providing supports with excellence.¹³ This desire, however, in the opinion of the Court, is not enough to warrant the requirement to be a Christian. There must be a clear connection between

¹⁰ Ontario Superior Court of Canada *Ontario Human Rights vs Christian Horizons*, 23

¹¹ *Ontario Human Rights v. Christian Horizons*, 2010 ONCSC 2105 *Divisional Court File No. 221/08*, 21.

¹² Christian Horizons uses the Evangelical Fellowship of Canada Statement of Faith.

¹³ Christian Horizon's participates in and is accredited for 2010-2013 by a Provincial regulatory body called "FOCUS."

the nature of the employment and the requirement of an employee to adhere to a common creed. It is the ongoing debate that exists between the 'secular' and the 'sacred'. The danger is that these two objectives are seen as separate, or worse, competing outcomes. This gap in thinking must be bridged in order to bring a coherency to the work. Christian Horizons must establish a pragmatic theology for 'work as ministry' that is built solidly on a theology of disability. It must articulate how these two objectives (secular and sacred) are not competing but all part of God's calling. A theology of work and ministry is required because it creates an understanding of how work that serves is both instilling beliefs and advancing Christ while at the same time engaged in public service. By giving employees and stakeholders a functioning theology of disability, along with a theological basis for work, praxis can be significantly informed. Employees will need to know how to articulate using a common language when applying this theological framework into their practical work. The theological framework then could foster the development of a consistent organizational culture.

The meaning of Christian faithfulness is conveyed in varied ways. For one, it is communicated by teaching and learning the language of faith – a symbolic language, inasmuch as it deals in images, metaphors, analogies, and stories whose plain meanings serve to point beyond themselves to other matters relating to faith, and spiritual life. The role that the language of faith plays in passing on an embedded theology can hardly be overestimated.¹⁴

These theological understandings do not need to be all encompassing monoliths that resolve all tensions. They do, however, need to be robust enough to provide for common language, symbols, and metaphors that can aid in the understanding and expectations for those involved in the ministry of Christian Horizons. By creating this common language, symbols and metaphors, a place of meeting for dialogue is created.

¹⁴ Howard W. Stone and James O. Duke, *How to Think Theologically* (Minneapolis, MN: Fortress Press, 1996), 13.

We will begin to build our theological framework by using the Christian Horizons' Value Statement and principles.

Principle 1: Christ-Centered, "We Will Honor God"

"We will honor God" is a definitive statement. It is a commitment to make a choice that will affect all other activities. The principle drawn out of the commitment to honor God is to be Christ-centered. John 5:23 states, "That all may honor the Son just as they honor the Father. Whoever does not honor the Son does not honor the Father, who sent him."¹⁵

The difficulty with any short statement or principle is the 'baggage' that unintentionally comes along for the ride. Probably there is no more inspiring vision or thorny debate than to what constitutes 'Christ-centeredness'. Yet to minister in Christ's name together means Christians must find some agreement on this point. The intention of this exercise is not to defend a particular denominational polity or practice, but to clarify what Christian Horizons means by Christ-centered. To be part of the Christian Horizons community means there must be a willingness to seek unity amidst diversity. Points of unity need to be so clear and compelling that they enable a willingness to work together in spite of tensions. There are many issues that each Christian faith community holds to be 'self-evident' truths in scripture that prevent them from being in full fellowship. These issues can be highly contentious, and include:

- methods and modes of baptism
- ordination
- women in leadership
- speaking in tongues

¹⁵ Unless otherwise indicated, all Scripture quotations are from The Holy Bible, New International version (NIV), copyright 1984.

These are but a few of a plethora of issues that separate and cause great conflict between Christian groups. One of the most recent debates that rage in the Christian church is that of sexual orientation. Christian Horizons determines not to hold an opinion on these matters, but leaves these debates and their resolutions within the context of each Christian faith community. As un-satisfying as this may seem for some, the purpose is to engage the person who would claim Christ as Lord and hold a common Statement of Faith. On this, Christian Horizons has an opinion. As followers of Christ, regardless of Christian faith tradition, Christian Horizons workers are purposing to come together and engage in a common ministry. A way that remains Christ-centered while at the same time respects each Christian faith tradition must be found.

The first point agreement is in the mission of Jesus. His mission was and continues to be, *'to seek and save that which is lost;'* drawing all persons unto Himself. The purpose in coming together to serve the person with exceptional needs is not to represent and advance denominations but represent and advance the Person of Christ. There is no clearer declaration of Christ's intention than Luke 4:18-21:

The Spirit of the Lord is on me,
because he has anointed me
to preach good news to the poor.
He has sent me to proclaim freedom for the prisoners
and recovery of sight for the blind,
to release the oppressed,
to proclaim the year of the Lord's favor.

Christian Horizons seek to communicate, "One Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all." (Ephesians 4:4-6).

Serving God is done in Word and deed. Under the banner of Christian Horizons each person must echo the words of the Apostle Paul:

When I came to you, brothers, I did not come with eloquence or superior wisdom as I proclaimed to you the testimony about God. For I resolved to know nothing while I was with you except Jesus Christ and him crucified. I came to you in weakness and fear, and with much trembling. My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's

power, so that your faith might not rest on men's wisdom, but on God's power. (1 Corinthians 2:1-5)

Christian Horizons seeks to declare the gospel in the words attributed to Francis of Assisi: "Preach the gospel, use words if necessary." So, then we must ask "how can the gospel preached using so many voices"?

A Tactile Declaration of the Gospel

The gospel is meant to be accessible to all persons regardless of ability or cognitive understanding. The presentation and invitation of the Good News must be more than verbal declaration and intellectual assent. Many of the persons Christian Horizons serves would have an inability to respond and would therefore be excluded.¹⁶ If there are other modes of gospel declaration, response, and reception, what might they be? An important consideration would be the possibility of a tactile declaration of the Gospel. The precedence is to be found in Scripture itself: "What was from the beginning, what we have *heard*, what we have *seen* with our eyes, what we *looked at* and *touched* with our *hands* concerning the Word of Life" (1 John 1:1, emphasis added, NASB).

The gospel declared by Jesus was highly tactile. There are numerous occasions in His ministry when He touched, was touched, was seen and He saw. People not only encounter God through Christ by words, but also by His deeds. Truly, for the follower of Christ, word and deed cannot be separated. There is no question that declaration of the Gospel is essential. Romans states,

How then shall they call upon Him in whom they have not believed? And how shall they believe in Him whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent? Just as it

¹⁶ Hans S. Reinders, *Receiving the Gift of Friendship: Profound Disability, Theological Anthropology, and Ethics* (Grand Rapids, MI / Cambridge, U.K.: Williams B. Eerdmans Publishing Company, 2008), 374.

is written, "How beautiful are the feet of those who bring tidings of good things (Romans 10:14-15, NASB)

How does preaching become a tactile declaration of the gospel so that those with cognitive disabilities can "hear" the gospel? What it means to 'hear' must be challenged. The first idea that must be dispelled is that the "hearing" Romans refers to is limited to an auditory experience. James says that a person's deeds, although not salvific in themselves, are inseparable from his faith: "You see that [his] faith was cooperating with his works, and [his] faith was completed and reached its supreme expression [when he implemented it] by [good] works" (James 2:22, Amplified Bible).

*Sola fide*¹⁷ is not at risk here. It is simply a faith that works. As a part of the larger Church, Christian Horizons' mission is primarily the works of the faith through serving. It "serves" those with exceptional needs in the Name of Christ, not that it might manipulate or press for conversion, but that spaces of flourishing may be created that invite a response to God's offering of salvation. One of the most powerful images of Jesus' invitational style is in the story of the 10 lepers.

On the way to Jerusalem Jesus was going through the region between Samaria and Galilee. As he entered a village, ten lepers approached him. Keeping their distance, they called out, saying, "Jesus, Master, have mercy on us!" When he saw them he said to them, "Go and show yourselves to the priests." And as they went, they were made clean. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice. He prostrated himself at Jesus' feet and thanked him. And he was a Samaritan. Then Jesus asked, "Were not ten made clean? But the other nine, where are they? Was none of them found to return and give praise to God except this foreigner?" Then he said to him, "Get up and go on your way; your faith has made you well." (Luke 17:11-19)

Jesus "serves" the ten and all are completely physically restored. His serving/healing of them was not dependant on their faith or their response to him but because they all had need. The other nine retained the benefit of their healing, although only one returned. The implication of this encounter is deeper than the purposes of this

¹⁷ Scripture alone.

project, but the point is made. Christians serve in the Name of Christ because there is need. They respond to that real need regardless of end result because it is the just and Christ-centered thing to do. They serve the many so that one might return and praise God. Their tactile gospel is the giving of cups of cold water: "I tell you the truth; anyone who gives you a cup of water in my name because you belong to Christ will certainly not lose his reward" (Mark 9:41).

On its own, serving another may be considered a human responsibility. What changes the action and makes it a divine demonstration of the Good News, however, is the motivation. Christian service then is motivated by a response to God's activity in a Christian's life. Physical acts then have the potential to become acceptable worship (see Romans 12:2). They are not automatic acts of worship -- they first must be willingly given to God.

Exodus 35:20-21 says, "Then the whole Israelite community withdrew from Moses' presence, and everyone who was willing and whose heart moved them came and brought an offering to the LORD for the work on the tent of meeting, for all its service, and for the sacred garments."

Christian Horizons, likewise, seeks those "who are willing and whose hearts are moved." The work is not simply chores of bathing and feeding, but demonstrations of worship to the Father, Son, and Holy Spirit. An important aspect of Christ-centeredness, then, is how the work is 'tactilely experienced.' Employee relationships create an atmosphere that is felt by persons with exceptional needs even if the words are not cognitively understood. If a significant portion of the gospel is declared tactilely the 'feel' created together in serving is critical. It must be asked then, "What are those with exceptional needs discovering about the Good News, of grace, hope, peace, patience, mercy, forgiveness and salvation? How is our serving advancing his gospel?" It is said that actions speak louder than words. In many cases for Christian Horizons, practical

actions are the Good News words declared by the employees. John 13:34 – 35 says, “We are given that we might live the radical love of Christ as His disciples before a watching world so that they will know that He has come” (NASB).

As disciples, serving in such a way, opens space for the ones being served to experience the Good News and creates invitations to respond to a loving God. Dietrich Bonhoeffer offers powerful insight to why and how one serves. He offers that when another is served, it is not ‘us’ that is serving the other but Christ. It separates a secular from a Christian serving. For the Christian, Christ mediates all human interactions. He stands between one person and the other, so when Christians serve, they serve ‘unto, through, by and for’ Christ. The other is a recipient not of service, but of Christ’s love. The other, regardless of ability, functioning, faith or creed is seen and valued through the image of Christ. This impacts not only the persons served, but also the persons serving alongside. As a loving invitation, the tactile gospel is consistently and faithfully declared to *all* people regardless of response.

Christians belong to one another only through and in Jesus Christ. What does this mean? It means first, that a Christian needs others because of Jesus Christ. It means, second, that a Christian comes to others only through Jesus Christ. It means, third, that in Jesus Christ Christians have been chosen from eternity, accepted in time, and united for eternity.¹⁸

The inquiry occasionally arises, “how is it that a severely cognitive disabled person responds to the gospel?” The inquiry is certainly valid, and not an easy one to ask, nor answer, even with disability set aside. Perhaps when people with severe cognitive disabilities as a result of ‘hearing’ the tactile gospel, begin to respond to the world around them with a greater sense of peace, gentleness, self-control, patience and

¹⁸ Dietrich Bonhoeffer, *Life Together: The classic Exploration of Faith in Community*, trans. John W. Doberstein (San Francisco, CA: HarperSanFrancisco, 1954), 21.

forbearance they have responded to and received the Good News. It must always be remembered that Jesus offers Himself to the whole person, and only the Holy Spirit knows the mind. Christ is the judge, and the Holy Spirit is the communicator to the soul. A Christian's call is to serve; His is to engage the soul. As Romans says, "And in the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words, and He searches the heart and knows what the mind of the Spirit is, because He intercedes for the saints according to the will of God" (Romans 8:26-27).

The communication between spirit and Spirit must be left to God. The call to service remains the same: to extend the invitation to "taste and see that the Lord is good" (Psalms 34:8). As with all true invitations they are to be free offerings given in hope. Otherwise they are neither free nor offered, but manipulative and imposed. Christians serve not to manipulate or coerce another, but because He first loved them, and has called them to love their neighbor as themselves. The unified message is simple: "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him" (John 3:16-17).

Justice Jesus Style

Loving one's neighbor as one's self creates another potential point of Christ-centred agreement: the justice of Christ. This is not a self-serving justice but one that seeks justice for the other. Too often attentions and efforts of justice are on what violates one's own conscience rather than on God's purpose for justice. As Christ-centered followers, seeking justice¹⁹ is to be a common denominator. "Justice Jesus-

¹⁹ Micah 6:8 has been an important and often used verse in the ministry of Christian Horizons.

style," however, is significantly different than the world's idea of advancing justice.

Rather than demanding, protesting and engaging in litigation for justice, Christ's justice is living and acting with each other justly based on the law of grace and love. Even in those difficult times when demand, protest, or litigation is necessary, for the disciple of Christ, it must be done in a manner that is consistent with the person and character of Christ.

Behold, My Servant Whom I have chosen;
My Beloved in Whom My soul is Well-pleased
I will put My Spirit upon Him,
And He shall proclaim justice to the Gentiles.
He will not quarrel, Nor cry out
Nor will anyone hear his voice in the streets.
A battered reed He will not break off,
And a smoldering wick He will not put out,
Until He leads Justice to Victory.
And in His name the Gentiles have hope. (Matthew 12:18-21, NASB)

There will be times when the pursuit of justice will mean publicly speaking out and defending the weak, but it is only to the ideas, beliefs, and practices of injustice as defined by God. Proverbs 31:8-9 says, "Speak up for those who cannot speak for themselves, for the rights of all who are destitute. Speak up and judge fairly; defend the rights of the poor and needy."

An important part of serving together is the provision of Godly justice as demonstrated through the life of Christ in the, employer's relations with the employee, the relationships of the employees with each other, and the relationship of the employees with those served.

Principle 2: Inclusion, "And Value People"

Jurgen Moltmann states:

The author begins with the conviction that there are fundamentally no "persons with disabilities" but rather only people: people with this or that difficulty on the basis of which the society or the strong and capable declares them to be

“disabled” and consequently more or less excludes them from public life. Yet they are people with the same human worth and the same human rights as each and every person. We need to stop focusing on only the problems of the other and stop labeling him or her in terms of a problem by referring to them as ‘disabled’.” Instead, we need to begin to discover in the “disabled” person selfhood and honor her dignity, for she is in fact just like you and me.²⁰

The theological framework for Christian Horizons cannot be separated from its ‘social work’ but must be foundational for it goes to the very core of what it means to be a person and subsequently what motivates service. People were created as social-relational beings by a social-relational God. Additionally we have been called to engage in ‘social-relational’ work with each other. The nature of this work is particularly pointed to the restoring of a person’s relationship with God and his or her community. What we theologically believe about personhood, informs the organizational value, to “value persons.”

If Moltmann’s premise is corrected in there is fundamentally no persons with disabilities, but rather only people with this or that difficulty and that all have the same human worth with the same human rights, how Christian Horizons ‘serves’ is deeply impacted. Inclusion for persons with disabilities has been a central communicated principle of Christian Horizon’s organizational culture. It has advanced and model ideals of inclusion for many years. The inclusion model that has been implemented, however, has perhaps been more formed by a secular inclusion model, or social role valorization, rather than informed from a biblical constructed foundation. This approach has potentially led to a more programmatic approach to inclusion as being something that we do for, or create for persons with disabilities rather than from a theological base that is drawn from the truth that we all are created in God’s image. The challenge with this secular approach is that inclusion has been based on what is considered ‘normal’, which according to Reynolds, largely “goes unquestioned, giving unchecked license to the cult

²⁰ Jurgen Moltmann, *Liberate Yourself by Accepting One Another*, 105.

of normalcy.²¹ He suggests a new foundation for the idea of inclusion. "Independent living and communal inclusion should be measured as subsidiaries of broader and more holistic goals, such as living as richly and fully as one's bodily capacities permit, and doing so in away that enhances one's capacity for joy."²² The implications of this are profound in that it changes the impetus and orientation for inclusion itself. Inclusion is neither a program nor something done 'for' people. It is a method of life and something to be rightfully restored because of God's vision of community. It then creates the opportunity for inclusion to be an organizational behavior that benefits but is not limited to a 'special' audience. Inclusion then becomes something that occurs because all are created in God's image, and it is offered to all because of that image.

A stated principle and desire is not enough to create a commitment to inclusive behaviors. It must be driven by the view that all persons are created in the image of God. The debate of what it means to be created "in the image of God" has been an ongoing one for centuries. Nowhere is the answer to this debate more imperative than to those with cognitive disabilities. As Bruce Demarest states, "The implications of human persons created in the image of God are immense for theology, psychology, ministry, and Christian living. Ramifications of the *imago* embrace issues of human dignity and value, personal and social ethics, relations between the sexes, the solidarity of the human family. . . and racial justice."²³

It must be made clear that inclusion is not a problem in God's mind. It is the 'non-disabled' that struggle with what constitutes the Image of God and what it means to those who are disabled. Therefore, we are not to look at inclusion as a project only for those with disabilities, but to embed of inclusion as an organizational behavior that

²¹ Reynolds, *Vulnerable Communion*, 69.

²² Reynolds, *Vulnerable Communion*, 69.

²³ Bruce Demarest, *The Human Person in Theology and Psychology: a Biblical Anthropology for the Twenty-first Century* (Grand Rapids, MI: Kregel Academic and Professional, 2005), 141.

respects all human dignity – whether person served, or person serving. Inclusion is based on how people view and engage with themselves and how they view and engage with the other. Simply, inclusion is the act of being meaningfully engaged and of equal worth in one's community. Community here is any associative gathering. It may be a village or city in which one lives, a place where one works, or group to which one belongs. Inclusion then is something that is rightfully restored because it has been wrongfully removed.

Here it will be helpful to explore some of the historical debates regarding what constitutes the image of God. Traditionally three categorizes have been used. Carl Henry rightly warns that the Bible does not define the precise content of the original *imago*.²⁴ The whole of the scriptural text must be engaged to uncover God's intent for humanity. For the purposes of this paper, these three views will be greatly summarized. A fourth view will then be considered that potentially address the problem for those persons with disabilities.

Substantive or the Intellectual View

"[T]he image is identified as some definite characteristic or quality within the makeup of the human."²⁵ This has often been identified as mankind's ability to reason and expression rational thought. The problem with this view is that it potentially suggests that the more intelligent you are the more in the image of God you are. Intellect is then the primary evidence of the image of God.

²⁴ Carl F Henry *God, Revelation and Authority* (Waco, TX: Word 1976), 2:125.

²⁵ Millard J Erickson, *Christian Theology*, 2nd Ed. (Grand Rapids, MI: Baker Books, 2000), 520–21.

Functional View

The image of God is found in humankind's ability to do, to create or to function over creation. The problem here is that it can cause people to seek power inappropriately over creation, and others, and implies that acceptance by God is based on human effort rather than solely on God. Those who are unable to "do" or demonstrate control and power are not valued as they are not exercising His image.

Relational View

"Humans can be said to be in the image of God as the experiencing of a relationship. Humans can be said to be in the image or to display the image when standing in a particular relationship, which indeed is the image."²⁶ "Only when we have faith in Jesus Christ do we fully possess the image of God and thus can truly understand our own nature."²⁷ The image of God is realized when people are in relationship to God or each other. While this position is the most hopeful, the problem may be that only when one is able to self-identify that one has relationships do they express His Image. Therefore those, who by birth, disease or accident are not able to express this cognitive relationship with God or with others, may have their personhood questioned.

It is likely that the image of God is a combination of all three, and more. Trying to quantify the image of God is like trying to fully explain the Trinity. Explanations will always fall short. Christians accept by faith that God is One, yet incomprehensively three. They equally need to accept by faith that all people mysteriously and wonderfully bear the image of God. Genesis 1:27 says, "So God created humans in his own image. He created them to be like himself" (NLT). Christians must always keep in front themselves the truth that, "We are not yet what we will be, but when He returns, we will

²⁶ Erickson, *Christian Theology*, 524.

²⁷ Emil Brunner, *Man in Revolt: A Christian Anthropology* (Philadelphia: Westminster 1947), 64-65.

be made like Him” (1 John 3:2-3, NLT). We None are yet “what we will be” in our future state. Therefore the ideals that Christians tend to measure *imago Dei* against are highly subjective.

Communal View

There is a fourth Communal View option to consider: it also raises difficult questions but of no greater degree than the three that precede it. Right from the beginning God speaks in communal terms. “Let us create man in OUR Image.” Daniel Migliore proposes a fourth view that creates new opportunities for those with cognitive disabilities.

To be human is to live freely and gladly in relationships of mutual respect and love. The existence of human beings in relationship — the paradigmatic form of which is the coexistence of men and women: “male and female he created them” — reflects the life of God who eternally lives not in solitary existence but in community.²⁸

God’s image is found more fully in humanity’s communal identity than in a separate and individualistic one. A person is human by virtue of God’s identification of his or her existence as it testifies to His power and presence — nothing exists apart from God. God *knows* him/her to be His child uniquely created in His image -- that is enough. The Communal view differs from the Relational view in that it is not rooted in an individualist cognition or capacity-based relationship, but in people ‘being’ together. *Imago Dei* is rather something that is commuted to people by God and best revealed when in community. As Matthew 10:20 says, “For where two or three gather in my name, there am I with them.”

²⁸ Daniel L. Migliore, *Faith Seeking Understanding: An introduction to Christian Theology* (Grand Rapids, MI: William B. Eedmans Publishing Company, 1991), 122.

People's relationship with one another is not dependent on their human valuation of each other, but by God's presence amongst them. In modern North American we tend to approach life, faith, and worship from a highly egocentric, subjective perspective. It is about 'my' personal relationship, 'my' worship, 'my' feeling and experience. The idea of being and living in community is a significant theological construct throughout Scripture but is largely foreign in the Western world. If the image of God is to be found in communal expression, community life together is to be a reflection of the community of the Trinity. Re-engagement with God's communal view must occur in order to discover and live in the true image. Miglorie further states that the Trinity is communal and complete in nature. An essential part of the imago Dei is to be found in life as community. People are not complete unless they are in a community relationship with each other and with God:

This fresh start has its basis in the grace of God present in the new humanity of Jesus. He is the perfect realization of being human in undistorted relationship with God. He is also the human being for others, living in utmost solidarity with all people, and especially with sinners, strangers, the poor, the disadvantaged, and the handicapped.²⁹

If the image of God is to be found in community, it is not the egocentric, subjective experience that is important, but the communal, objective expression of Christians' being – as a Body. The implications for those who are disabled are wonderful, freeing, and healing. It is significant that Paul describes the Church as The Body, and not as separate bodies:

On the contrary, those parts of the body that seem to be weaker are indispensable, and the parts that we think are less honorable we treat with special honor. And the parts that are unpresentable are treated with special modesty, while our presentable parts need no special treatment. But God has put the body together, giving greater honor to the parts that lacked it, so that there should be no division in the body, but that its parts should have equal concern for each other. If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it. (1 Corinthians 12:22-26)

²⁹ Daniel L Miglorie, *Faith Seeking Understanding*, 136.

Image is not dependant on a single entity, but exists by virtue of people's relationship in the community of the Godhead, and with each other. The image of God permeates in all and through all and for all. How people treat and include (or exclude) each member of that body directly impacts their own image.

The implications for how Christian Horizons 'serves' are revolutionary. Inclusion happens when the person with exceptional needs, as fellow image bearers of God, becomes fully accepted and engaged in the life of his or her community. This is not just 'outside' community inclusion but 'inside' the organization as well. Christians are to create places of flourishing for all. The challenge then becomes how to build places of community that enable and empower all to flourish. Reynolds rightly points out that the present ideas of inclusion may not be so positive and uplifting for those who are disabled: "[I]nclusion in community life thus entails condescending acts of care and assistance, making special allowances for persons who are otherwise incapable of functioning normally and contributing to the community."³⁰ In order to ensure that acts of serving are not condescending acts, careful consideration must be given to the motivations of that serving.

Inclusion should not be approached from a pejorative or programmatic stance. Inclusion is not something that is 'allowed,' 'taught,' 'empowered,' or 'provided' for the disabled. It is a rightful place of all. Inclusion starts with the knowledge that the infinite God has openly invited all to be fully participating members in His Kingdom. God's inclusive invitation is not based on abilities, will or merit, but solely by grace on the person and work of Christ. Inclusion then, for Christian Horizons is not to be something they do, but who they are. The biblical ideals of inclusion are to guide, inform and

³⁰ Reynolds, *Vulnerable Communion*, 114.

evaluate “all we do.” Inclusion is a principle of living life together in a Christ-centred, valuing people, community.

Principle 3: Servant Leadership “In All We Do”

To be a biblical servant leader means to imitate the work of Jesus Christ in serving. Mark 10:43-45 says, “But it is not so among you, but whoever wishes to become great among you shall be your servant; and whoever wishes to be first among you shall be slave of all. For even the Son of Man did not come to be served, but to serve, and give His life as a ransom for many.”

Christ-inspired servant leadership needs to be considered very carefully. When looking at Christ’s method of serving a diversity of examples are available from which to draw. These examples range from the clearing of the temple with a whip (Mark 11:15-17) to giving of His life as a ransom in death (Matthew 20:28). The concept of what it means to be a servant may be wider than some traditional ideas. Biblical servanthood at its core is both redemptive and restorative. It brings people closer to God’s love. Servant leadership changes the ‘other’ from an object of pity, to the subject of compassion. It means that a servant enters into and walks alongside the life of the other. It does not mean taking over or replacing the other. It means that in serving the other, they are enabled and empowered to take on leadership of their own life.

Wisdom is part of servant love; it is the wisdom to differentiate between the responsibilities to alleviate the need of the other and respect for the personal life and autonomy of the other. Love, responsibility and care-giving find their limits in the independence of the other person. The responsibility one has assumed for the other must be withdrawn the instant the other comes to himself and his own life returns. Otherwise responsibility can easily become a hidden form of domination.³¹

³¹ Moltmann, *Liberate yourself by accepting one another*, 110.

It will help if servant leadership begins with a theology of work. Biblical servant leadership is work that serves the created order in a redemptive and restorative way. It means daily seeking to live out the prayer, "Your kingdom come, your will be done, on earth, as it is in heaven" (Matthew 6:10). Therefore a primary task of servant leadership is in helping God's kingdom be realized on earth. Servant leadership viewed in this way becomes the discovery and reconnection of all lives with God's redemptive and restorative plan. Work in this context is an invitation from God. He extends His invitation to all humanity to become His servants in the continuing *work* of creation – of establishing His kingdom. Helping people rediscover the theological meaning of this kind of servant-leadership work is nothing short of the recovering of human purpose. Therefore, Christians bring their 'work' into their job; whether that job is at Christian Horizons or the corner gas station. The question "What makes working for Christian Horizons different than working for any other social service agency?" needs to be addressed. The answer may be surprising. For the follower of Christ, there should be no difference. Christians are to bring God's work into their jobs regardless of what they do. The difference with Christian Horizons is that fellow workers have also expressed a common faith and a desire to honor God in their work.

In the book *In the Name of Jesus: Reflections of Christian Leadership*,³² Henri Nouwen poses questions that plagued him as he engaged in his own work.

- Is there anybody who loves me?
- Is there anybody who really cares?
- Is there anybody who wants to stay home for me?
- Is there anybody who wants to be with me when I am not in control?
- When I feel like crying, is there anybody who can hold me and give a sense of belonging?³³

³² Henri J. M. Nouwen, *In the Name of Jesus* (New York, The Crossroad Publishing Company, 1989)

³³ Nouwen, *In the Name of Jesus*, 34.

One might wonder, "What does this have to do with work?" It has everything to do with work if you accept God's redemptive and restorative purpose. God's work is one of relationship – a restored relationship with Him, with each other, and with His creation. Nouwen says that the answers to these questions are not found in one's own life but in being servant leaders in the lives of others. This lies at the core of what it means to be a servant leader. Nouwen's states the questions are the same for those of persons with exceptional needs. They seek these answers as well. Those who are profoundly disabled may not articulate them as concretely, nevertheless, the ability to find the answers to these questions is just as vital. Given that, what is the role of a servant leader in answering those questions in the lives of others? What does it mean to engage in this kind of work? How does it relate to a Christians' 'job'? The answers to these questions are found in working in, through, and for community. God has given Christians the gift of His purpose in their work. The reality is that many are desperate to realize their work as a gift that has value, meaning and purpose.

Work is not a 'necessary evil' as a result of the Fall, nor the result of the curse given to Adam: "by the sweat of your face you shall eat bread" (Genesis 3:19, NASB). The Fall does bring a curse to the results of our labor, but looking at Scripture, one discovers work existed before the creation of humanity. In the first line of Genesis after "In the beginning, God..." is the revelation God is at work: He creates, moves, speaks, makes, calls into place and breathes: "Thus the heavens and the earth were completed, and all their hosts. By the seventh day God *completed His work which He had done*, and He rested on the seventh day from *all His work which He had done*. Then God blessed the seventh day and sanctified it, because in it He rested from all His *work which God had created and made*" (Genesis 2:1-3, emphasis added).

He took great pleasure and delight in the results of His work, causing Him to regularly step back and pronounce, "It is good." In fact, in Genesis 1 God says, "It is

good” seven times. The closing line of that first chapter says, “God saw all that He had made, and behold, it was *very good*” (emphasis added). In Genesis 2, we encounter the wonderful invitation to participate in God’s work: “Then the LORD God took the man and put him into the Garden of Eden to cultivate³⁴ [work/serve] it and keep it” (Genesis 2:15).

The Hebrew word for cultivate is rooted in two words: work and serve. The linkage between ‘to work’ and ‘to serve’ would certainly seem intentional. Godly work serves, therefore work that reflects God’s image must also serve. There are no other creatures on earth that God calls to work or that are able to rest and take joy by reflecting upon their work, seeing that “It is good.” There is another thing to notice: there is a shift, from the original call to cultivate (work/serve) the ground, to “by the sweat of your face” (Genesis 13:9) to gain fruit. The implication is that a conflict or an opposing force has entered into the equation. So rather than work *working* for people, it works *against* them. Two factors are at play here. Firstly, people will sweat in their work when that work is against God and His purposes. Secondly, their work can meet fallen opposition – thorns and weeds. These thorns and weeds often take the form of self-interest, greed, pride, selfishness, control, and the like.

Pope John Paul II wrote a small but important book called *Laborem Exercens: On Human Work*. In it he encourages the reader to rethink what it means to work. He says “In fact human work is a key, probably the essential key, to the whole social question.”³⁵ The social question then becomes, how does a just society engage with its citizens in the work of God, spiritually, economically, politically, and socially? How do we ensure that our work does not destroy people and the environment, but is redemptive and restorative? The exploration of work as redemptive and restorative is profound. The

³⁴ ‘abad, (Strong’s H5647) To labour, work, do work, work for another, serve another by labour, to serve (God) to serve (with Levitical service)

³⁵ John Paul II, *Laborem Exercens: On Human Work* (Rome: Libreria Editrice Vaticana, 1981), 52.

point of all this is that God has created work for people – He has not created people for work. But not all work that people do is the work that God created for them. Simply looking around we discover much of work is sweating against God. The results of this working against God are stress, depression, greed, pride, selfishness, domination, control, poverty, war, and destruction of people and the earth -- injustice, and death emotionally, psychologically, socially, and physically. There is no question here that working against God destroys people. God's purpose is that people would work with Him in creation, not against Him. The work of creation is ongoing, bringing light into darkness, bringing order to chaos, bringing the good news. He has created people in His image to be in knowing, mutually loving relationships with Him. The problem is that people have substituted God's serving work for human self-interested work. The destructive power of self-interested work must be confronted. People must be willing to look at the work of their hands and see the result of their labor. The question might be posed "What does servant leadership look like"?

Servant Leadership Creates

Servant Leadership makes, it plants, it reproduces – it empowers the disempowered, engages the unengaged – it doesn't subtract but adds. One of the things that might not be recognized on first reading the creation account is that God does not create by and for only Himself. Firstly, He creates in, for, through and by a sacred communion. It is a communion of Father, Son and Holy Spirit. God's design for work is that it should not be done alone, and for self. In fact God says, "It is not good for man to be alone" (Genesis 2:18). Serving work is to be done in and for community.

In the prologue of John, the Apostle starts his Gospel as an echo of Genesis 1:1 "In the Beginning was the Word, and the Word was with (*pros*³⁶) God." The Greek word for 'with' is actually far more profound and interesting than may seem. The word 'with' in Greek is *pros* which may also be represented by the word 'toward'. John 1:1 could be read, "In the beginning was the Word, and the Word was toward God." The Trinity is constantly and eternally facing *toward* the other in this indescribable, infinite, sacred dance.³⁷ Out of this dance the work of creation unfolds -- explodes -- out of divine, pure holy energy and love. Out of eternal good, the God-head extends His hand in invitation to join in the sacred dance of not just working *with* God, but the opportunity to be working *toward* God, in the eternal Now (past, present and future expressed in the human experience of this moment). The intimacy of that invitation is profound. As people come *toward* God with their work, they rejoin it with the redeeming dance of creation. It is a dance of empowerment and light. It is creation's choreographed steps bringing meaning and order out of formlessness and chaos. Humanity's work is bringing God's presence and purpose into the now. That now could be with one's spouse, family, on the freeway, on the street corner, or at one's job.

Consider the implication of what work really is; what it means to be a servant leader in Christian Horizons. What does it mean to be in community together engaged in redeeming work that serves the person with exceptional needs? It is imperative to both realize what God is doing and join with Him as He extends His hand in an invitation to participate in His work. It must be recognized by those whom God has invited they likewise are to invite others to the dance. They must extend their hands to each other and especially toward those who have exceptional needs. If Pope John Paul is right

³⁶ *Pros*, G4314, Prep TOWARD.

³⁷ Daniel Miglore, *Faith Seeking Understanding*, 69.

about work being an essential key to the social questions, Christians need to wrestle with the fact that many of those who are labeled “disabled” are often not invited to participate in this life giving work. Therefore a significant element of the work for Christian Horizons is to be the creating of pathways for those with disabilities to join in the good work dance of creation. This thinking goes beyond that of social inclusion, to the embracing of full partnership with those with disabilities as fellow image bearers of God with all the rights and privileges therein. Is this possible? Is it reasonable? It is, and it is at the heart of justice, and the intention of God’s heart.

Servant Leadership is “Good”

The idea that work is to be *good* is a powerful revelation of God’s intention for humanity. God took pleasure in His work. God himself stepped back and looked at His work as a whole and proclaimed that it was good. God wants people to take pleasure in their work. One of the reasons work becomes discouraging, stressful, and life-taking, rather than life-giving, is that the labor appears, and in fact becomes, fruitless because the work is tilling against, not cultivating with, God. This can be the result of two factors:

1. *A limited or lost vision of our own work.* All have a personal responsibility that is firstly rooted in a vertical relationship and responsibility and obedience to God for work. When work does not consider the vertical connection, work becomes to only benefit self.
2. *The work environment.* A system has been created that does not bring meaning, purpose and community, but isolation, frustration and wasted energy.

A major part of the task of servant leaders in Christian Horizons is to redeem and restore work. There are two responsibilities in this task. Firstly, to make sure that their personal lives are on track with God. Secondly, to make sure that the environments that they are creating, organizationally and corporately, in the districts, and

at the local level, are removing the barriers that frustrate and prevent people from participating in the true calling of their work.

Max Depree in his book *Leadership is an Art* says, "The art of leadership is liberating people to do what is required of them in the most effective and humane way possible, thus the leader is the servant of his followers, in that he/she removes the obstacles that prevent them from doing their jobs. In short, the true leader enables his or her followers to realize their full potential."³⁸

God's intention for work needs to be recovered, as leaders, as employees, as person with (or without) disabilities. A primary task of the servant leader is helping others realize and engage in their full potential. Obstacles that prevent and frustrate persons with disabilities from equally finding places of work and/or servant leadership need to be removed. God's activity in the world is concerned with more than with just saving souls. God plan is for the redemption of creation itself. When God fully redeems creation He will remove the curse of futile labor from our work (Romans 8:19). The curse is not the work itself, but the fruitless toil and labor of work.

God wants humanity's present work to be redeemed and saved. In the salvation of work, people get their lives back – they are participating in something far greater than themselves. Work is *for* something, it brings humanity *toward* God. Out of that relationship with Him, and each other, sacred space is created that invites the other, and persons with disabilities, to join in the dance *toward* God. Work has divine meaning, purpose and life, and makes an eternal difference.

John Vanier, founder of L'Arche, had a significant impact on John Paul II, so much so that he wrote:

³⁸ Max Depree, *Leadership is an Art* (New York, NY: Dell Publishing, 1989), xxii.

They too are fully human subjects with corresponding innate, sacred and inviolable rights and, in spite of the limitations and sufferings affecting their bodies and facilities, they point up more clearly the dignity and greatness of man. Since disabled people are subjects with all their rights, they should be helped to participate in the life of society in all its aspects and at all the levels accessible to their capacities. The disabled person is one of us and participates fully in the same humanity that we possess. It would be radically unworthy of man, and a denial of our common humanity, to admit to the life of the community, and thus admit to work, only those who are fully functional. To do so would be to practice a serious form of discrimination, that of the strong and healthy against the weak and sick...Each community will be able to set up suitable structures for finding or creating jobs for such people both in the usual public and private enterprises by offering them ordinary or suitably adapted jobs.³⁹

Many people hope and desire to stop, look at what they have created and say, "It is good," because it has brought redemption and restoration. What is insightful here is that God did not look at His work and say "Wow, I am good," which He certainly had a right to do. He says of His work, "It is good." People lose sight of the meaning and value of work when they consume the fruits of their own work. They believe that their good work is a result of their own brilliance and ability, both of which are highly fleeting. Striving for earthly riches and fame is like trying to capture mist in a bottle. They disappear and, though for a moment appear to satisfy, leave the person feeling empty and worthless. Work must be, and is, more. Good work recognizes and acknowledges that it builds on the work of another. This is true of all but God who is the only one who can create ex-nihilo. Servant Leaders are to build in such a way that prepares the way for others to continue the building.

Who wants to be frustrated, busy and tired from doing 'stuff' and not accomplishing, contributing or gaining much through all their labors? Isaiah 65:23 tells of a time when the hope of fruitful work will be restored: "They will not labor in vain."

³⁹ John Paul II, *Laborem Exercens: On Human Work* (Rome: Libreria Editrice Vaticana, 1981), 52.

Servant Leadership is to be Restorative and Redemptive

Humanity is living in between two ultimate realities; the reality of what was and the ultimate reality of what will be. Some information is available on what was and less on what will be. More is known about what is. There are some windows into the past and future, however, those are able to be peered through only dimly. The image of what and how servant leaders are to be living today is both rooted in the past (creation) and the future (the coming kingdom). Jesus says that the "Kingdom of God has come near you" (Luke 10:9). Servant Leaders are to begin to realize that Kingdom now. Servant leadership is an important part of God's original design now, and for the coming Kingdom. God's purpose is to redeem His creation in the now, and Christ was sent to do that work of redemption. Humanity is unable to come *toward* God on their own. No one is able to do God's work alone. All must enter with others into the sacred community. If anyone was able to catch a glimpse of this eternal *toward* in the sacred dance of Father, Son, and Holy Spirit they would see the gift of God, and the work of Christ, with new eyes. The most well known and most quoted verse of the Bible takes on new meaning, "For God so loved the world that He gave His only begotten Son" (John 3:16). For a period of 33 years, Christ of His own volition stepped out of the sacred dance circle and became a servant to all. Jesus comes so all might be invited to participate in the sacred dance. So little is known about the cost of God sending His Son. Christians tend to mostly define Christian faith in relationship to the Cross, which is indeed central, but it is enveloped within the whole of God's story. Christ steps out of absolute holiness, purity, life, love, goodness, mercy, grace, justice, light and is born as a vulnerable babe into the experience of sin, hate, injustice and death.

Philippians 2:4-8 says,

Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, not looking to your own interests but each of you to the

interests of the others. In your relationships with one another, have the same mindset as Christ Jesus: Who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself by becoming obedient to death—even death on a cross!

What Christ willingly stepped out of, and into, in order to redeem the work of creation, is separated by a chasm only traversable by Christ Himself. Redemption was not Christ's labor or job, it was his work. His *job* was that of a carpenter for 30 years. His work was greater than his job. You can also believe He was about His work as He did his job. His work of redemption was not confined to His three years of ministry, but He lived it in His previous earthly 30 years of being 'on the job.' Christ's own work is not a job anyone would sign up for, especially knowing that crucifixion waited at the end. But Christ certainly saw this as His necessary work even knowing its cost. In Luke 2:49 we see that from a young boy He understood this as He said to His parents and those who were looking for him, "Did you not know I must be about my Father's business [work]?" And again as an adult: "I can do nothing on My own initiative. As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me" (John 5:30, NASB).

That work of the Father took Jesus all the way to the cross. This has everything to do with the work of Christian Horizons. In John 17:18 Christ prayed, "As you have sent me [to work], so I send them." We have been called by Christ Himself, to be a part of His creative, good redemptive work. It does not matter whether you are a plumber or doctor, factory worker or lawyer, relief worker or CEO, the call to servant leadership work is the same. All are called to the same work, but not all are called to the same job. One's job must never take priority or control of one's work. The challenge is how to accomplish God-given work *through* the vehicle of a job, not in spite it. A big part of the

role with one another is how to enable each other to participate and fulfill that call. That is why the Commissioning process is so important for Christian Horizon's.

Work affects every avenue of life; it is not something that ends after an eight-hour shift. God's work is in relationships: boyfriend, girlfriend, husband, wife, brother, sister, and children; in private and in public. In relation to Godly work there is no "secular" —all, for God, is in the realm of the sacred. When called by God, all are to become His servant leaders. All are called and are able to be servant leaders regardless of position in life. An essential beginning of servant leadership is the willingness to let "first to be last and the last will be first" (Mark 10:45). The challenge for Christian Horizon's is to open spaces of flourishing for those with disabilities to find and participate in their own servant leadership potentials, and thereby join in the sacred dance. In doing so Christian Horizons begins to recover God's purpose for work.

Principle 4: Integrity, "And With All Our Resources"

The intention in defining "all our resources" is necessarily a broad one. Certainly the financial and material resources entrusted to the organization by its stakeholders are significant. Resources, however, are also employees, their energies, visions, and time. Organizational resources are partnerships, members, and families and more. Each one of these resources deserves to be evaluated by a high and consistent level of integrity.

Defining integrity - The desire of Christian Horizons is to have integrity in the usage and examination of all its resources. In order to do so they must develop a full understanding of integrity.

Integrity as defined by Merriam-Webster's dictionary is:

1. A firm adherence to a code of especially moral or artistic
2. An unimpaired condition
3. The quality or state of being complete or undivided."

Other descriptive words for integrity are honor, uprightness, candor, goodness, principled, righteousness and virtue. A short scriptural word study on integrity produces a surprising result. The message and importance of walking and acting with integrity in all one does regardless of the temptations, pressures or oppositions is an often repeated one. The Lord reminds Satan concerning Job, "...and he still maintains his integrity, though you incited me against him to ruin him, without any reason" (Job 2:3).

The necessity to maintain integrity regardless of the situation faced is an uncompromising message. The most powerful example of integrity is without doubt found in the example of Christ Himself. The Pharisees came to Christ and said, "Teacher, *we know* you are a man of integrity. You aren't swayed by men, because you pay no attention to who they are; but you teach the way of God in accordance with truth" (Mark 12:14, emphasis added).

Another intriguing consideration that at first glance may not seem relevant is the idea of structural integrity. Structures must undergo a variety of regular tests to determine their 'integrity' or their soundness. These tests are conducted in order to determine areas of weakness or potential failure. Particularly this is important for structures such as bridges and airplanes. Such structures undergo costly, rigorous and regular examination to ensure that structural integrity is maintained. A whole separate field of fracture mechanics focuses on the physics of stress and strain on structures. They search for the smallest cracks because these cause a vibration in the system that over time leads to fatigue and catastrophic failure. The necessity for such testing is obvious; people's safety and the ability to quickly correct a 'lack of integrity' when it is found takes precedence. When these structures fail, the consequences are disastrous and costly on many levels. Likewise lack of integrity within an organizational system has equally serious and far reaching consequences. An organization is a structure, with people and resources. The structural and leadership integrity of organizations is at

stake. The call for self examination in light of God's integrity is clear and unavoidable, for God says, "Be holy as I am holy" (1 Peter 1:16).

Integrity is two-fold. It is personal, in that each person has responsibility before God to operate with integrity. Secondly, it is organizational, as its systems must have integrity and 'ring true' in the hearts and minds of those who work within that organization if they are to have trust in the integrity of the system. The obligation to invest in and develop organizational structural integrity and leadership testing is clear.

On the Personal Level

Ephesians 6:5-8 says:

Slaves, obey your earthly masters with deep respect, and fear. Serve them sincerely as you would serve Christ. Try to please them all the time, not just when they are watching you. As slaves of Christ, do the will of God with all your heart. Work with enthusiasm, as though you were working for the Lord rather than people. Remember that the Lord will reward each one of us for the good we do, whether we are slaves or free" (NLT).

Ironically, this passage might be easier to accept in a secular setting rather than a 'Christian' one. The reason is that all hold particular beliefs about how a Christian ministry conducts itself. When the organization fails to respond in an expected manner, the judgment is often harsher for the ministry. The challenge, as stated earlier, is that these expectations often vary according to denominational background and experience. The first point of integrity is rooted with the individual at whatever his or her position or role within the organization. Individuals must choose to be people of integrity. Each must personally behave as they desire the ministry to behave. Therefore, all must have integrity in their relationships, the use of their time, while 'on the job', in how they treat and how they manage the resources within their own realms. Primarily integrity is not something that is enforced, but chosen; it is not an extrinsic policy, but an intrinsic value. Therefore, integrity is something each brings, because of who they are.

On the Organizational Level

Ephesians 6:9 says, "*Masters, treat your slaves in the same way; Don't threaten them; remember you both have the same Master in heaven, and he has not favorites*" (emphasis added). An organization is made up of individuals who have agreed to conduct themselves in a particular manner. It is the obligation of those leading to see that personal integrity becomes corporate integrity. The responsibilities, behaviors, and actions of slaves, and masters are essentially the same. All are under the authority of God to "Whatever you do, work at it with all your heart, as working for the Lord, not for human masters, since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving (Colossians 3:23-24). As "all our resources" are considered, whether they are tangible or intangible, the principle "as unto the Lord" is a powerful and guiding one. It calls all too objectively analyze their motives and evaluate them in terms of their commitment to servant leadership. Does this decision, action, or behavior advance the restoration and redemptive purposes of God's kingdom?

The question remains, what is the measure of integrity? That is the critical nature of a clearly articulated organizational framework. The framework becomes the measure by which organizational behavior is aligned to determine its integrity. All behaviors and decisions are held accountable to the values and principles of the organization. By doing this a circle is completed when "all our resources" are evaluated as to whether, they "honor God and value people in all we do."

Conclusion

We see here why a theological framework is essential in building Christian Horizons' organizational culture. The purpose of a framework is to be just that: a frame on which the organization can build its thinking and behavior, and then a mechanism by which its integrity is measured. Therein lays the heavy lifting. The intention of this work

is not to answer and solve all questions and inferences but to tie Christian Horizons to key anchor points so that everything it does upholds its Value and Mission statement and is constructed and evaluated by its four principles.

CHAPTER 3: LITERATURE REVIEW

To embed Responding to the Call into Christian Horizons' organizational culture requires a basic understanding of four concepts. This chapter will review literature on, how cultures work within organizations, how leadership embeds cultures, the idea of work as ministry and current research on theologies of disability.

Building a Working Knowledge of Organizational Culture

Edgar H. Schein, in his books *Organizational Culture and Leadership* and *The Organizational Survival Guide*, asserts that cultures exist whether people pay attention to them or not. "Cultures automatically develop that guide the thinking and behavior of employees."¹ People have a choice however: to direct and guide cultures or become victims to them.²

Culture is defined by, "A pattern of shared basic assumptions that the group learned as it solved its problems of external adaptation and internal integration that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems."³

Schein gives a three level organizational matrix: Artifacts, Espoused Values, and Basic Underlying Assumptions. This model helps to think through how artifacts (structures and systems) confound or enforce the stated espoused values (those things people say are important to them). The relationship between artifacts and espoused values creates the basic underlying assumptions. It is here where one can feel and

¹ Edgar Schein, *The Organizational Survival Guide* (San Francisco, CA: Jossey-Bass Publishers, A Wiley Imprint, 2009), xiv.

² Edgar Schein, *Organizational Culture and Leadership* 3rd ed. (San Francisco, CA: Jossey-Bass, A Wiley Imprint, 2004), 3.

³ Schein, *Organizational Culture and Leadership*, 17.

experience the culture, attitudes, and beliefs held by those who are a part of the organization. What is significant are the differences between what companies say they value and believe, and what *really* happens in organizational behaviours. Schein says, "A general principle: the way to deeper cultural level is through identifying the inconsistencies and conflicts you observe between overt behaviors, policies, rules and practices and the espoused values in vision statements, policies and managerial communications."⁴

Identifying inconsistencies and conflicts is not a quick fix implemented by a few people. It requires the engagement of senior leadership, managers, and direct line employees. It is an ongoing discipline that must be highly valued and relentlessly pursued. In his book *Culture Making: Recovering our Creative Calling*, Andy Crouch says, "So underneath almost every act of culture we find countless small acts of culture keeping...both culture keepers and makers...both cultivators and creators."⁵

All have a part to play in the creation and sustenance of an organizational culture. That is not to say that some do not have greater influence or responsibility, but all play an important role. Leaders, however, possess the greatest role in understanding, actively modeling, and constantly communicating the desired culture. Schein says that, "The bottom line for leaders is that if they do not become conscious of the culture in which they are embedded, those cultures will manage them. Cultural understanding is desirable for us all, but it is essential to leaders if they are to lead."⁶

People rarely have the opportunity to create a culture from scratch. They inherit or enter mid-stream into the life of an organization's culture. It is critical at every level of the organization, to be able to uncover the actual culture, articulate the desired culture,

⁴ Schein, *The Organizational Survival Guide*, 66.

⁵ Andy Crouch, *Culture Making: Recovering our Creative Calling* (Downers Grove, IL: Intervarsity Press, 2008), 77.

⁶ Schein, *Organizational Culture and Leadership*, 23.

and then evaluate one's self and others by that desired culture. Culture is not easy to define, nor change, nor is it any one thing. Schein warns that, "Culture is deep, wide, and complex and we should avoid the temptation to stereotype organizational phenomena in terms of one or two salient dimensions."⁷ At the organizational leadership level, significant investments of time, education, and financial resources are needed to create, processes, and engage leaders in the tasks of organizational culture. The process can easily lose energy and focus. A long term commitment is required to bring consistency of messaging and behavior into all levels of organizational functioning. Leaders will need constant reinforcement and encouragement to 'fight the good fight.' Not to invest in strategic organizational culture thinking is to invite the greater costs of employee turn-over, unrest, poor performance, and wasted resources. The thing that needs to change is rarely just lying on the surface; open, hard, and sustained examination of organizational systems, values, and beliefs is required. It can be dangerous and difficult as the sources of the gap between espoused values and basic underlying assumptions may be in the very 'corridors of power.' "Unless you can specify just what behavioral changes are ultimately needed, you cannot test the relevance of the culture change process,"⁸ Schein says. He further asserts that, "Culture change inevitably involves unlearning as well as relearning and therefore, by definition, is transformative."⁹ This introduces the idea that culture evaluation and development is often a painful task that requires openness, commitment, honesty, and courage on the part of the organization's leadership. Organizational culture change must be carefully thought out and consistently applied throughout the organization regardless of office or position. Not to do so will undermine and destroy any hope of enacting that change.

⁷ Schein, *Organizational Culture and Leadership*, 188.

⁸ Schein, *The Organizational Survival Guide*, 133.

⁹ Schein, *Organizational Culture and Leadership*, 335.

When the gaps between artifacts and espoused values are identified, change will be desired. It must be realized that change cannot be enacted quickly. It has often taken organizations years, if not decades, to create their present culture; it will take three to seven years of consistent and deliberate engagement to bring about the desired shifts in organizational behavior. In their book, *Corporate Culture and Performance*, J. P. Kotter and James L. Heskett reinforce the idea that culture is essential to organizational design and performance. Strategically managing cultural change is a key and critical feature.

Kotter finds that cultural change is not the first action, but the last:

Culture is not something that you manipulate easily. Attempts to grab it and twist it into shape never work because you can't grab it. Culture changes only after you have successfully altered people's actions, after the new behaviour produces some group benefit for a period of time, and after people see the connection between the new actions and the performance improvement.¹⁰

The process is so difficult some scholars are critical and pessimistic regarding whether changing culture is even possible.¹¹ Kotter clearly separates the concepts of culture and strategy, stating, "The belief and practices called for in a strategy may be compatible with a firm's culture or they may not be. When they are not, a company usually finds it difficult to implement the strategy successfully."¹²

It is easy to confuse culture and strategy. We think that if we can get the right strategic plans and aim at the 'right' targets, that employees will implement the 'inspired' vision and live out the desired culture. The key to organizational culture health is adaptability to change.¹³ But often, as Kotter and Heskett note, "stifling formal bureaucracies that dampen motivation and innovation"¹⁴ are unintentionally constructed. These are part of Schein's artifacts. While the intention is not to block motivation and

¹⁰ J. P. Kotter and James L. Heskett, *Leading Change* (Harvard Business School Press, Boston Massachusetts, 1996), 156.

¹¹ Kotter and Heskett, *Corporate Culture and Performance* (New York, NY: The Free Press, 1992), 83.

¹² Kotter and Heskett, *Corporate Culture and Performance*, 5.

¹³ Kotter and Heskett, *Corporate Culture and Performance*, 143.

¹⁴ Kotter and Heskett, *Corporate Culture and Performance*, 18.

innovation, many fall into the trap of believing that better systems will result in desired performance and behavioural changes. Too often, however, systems get created without any clear mechanism by which to evaluate them against the organization's espoused values. Those who are expected to implement the visions and plans find it difficult because they do not know how, nor do they possess the authority to negotiate around a system that stands in the way. Organizations can perform with excellence but this can only happen when a corporate culture matches espoused/core values.¹⁵ Espoused Values do not, and should not, easily change, but practice can and should. One of the features of a good core value¹⁶ is that it is not simply a nice sounding platitude but one that inspires and guides people. If it fails to inspire and guide, it is not a core value.¹⁷ Employees need to be able to quickly ascertain what the core value means, and how it is meaningful to them, or the organization.

The danger is that the culture itself can blind the organization to the fact that its strategies and practice do not match with cultures.¹⁸ It can be hard to see the forest for the trees. When this happens, it creates deep levels of frustration that compromise an organization's ability to function effectively. It is necessary to consciously and consistently seek to create adaptive cultures. Kotter and Heskett point out that, "Cultures that lack adaptive values at their core tend to behave like mattresses or sofas with inner springs; it is possible to change the shape of a part of these structures with the application of sufficient force, but as soon as the force is removed or lessened the original shape often returns."¹⁹

This speaks to the challenge of assuming that values and strategy are the same. It is vital to attend to the 'inner springs' that have been created and reinforced over long

¹⁵ Kotter and Heskett, *Corporate Culture and Performance*, 37.

¹⁶ The concept of espoused values and core values are used interchangeably throughout this project.

¹⁷ Kotter and Heskett, *Corporate Culture and Performance*, xv.

¹⁸ Kotter and Heskett, *Corporate Culture and Performance*, 41.

¹⁹ Kotter and Heskett, *Corporate Culture and Performance*, 94.

periods of time. If major cultural change is to be sustainable, the organization must ensure that its leaders have established track records of effective cultural leadership.²⁰

Leaders are the linchpins that create adaptive or mal-adaptive cultures. If a leader does not have a clear understanding and commitment to the mechanics of organizational culture and adaptive organizational change, cultural change simply will not be possible. Leaders must be trained, equipped and then evaluated in their ability to adapt, build, and guide cultures.

In his book, *Leading Change*, John P. Kotter lays out eight primary errors that leaders make when trying to implement systemic organizational cultural change. He creates two lists outlining the negative and positive process. Here are the combined lists:

1. *Allowing too much compliancy* (**establish urgency**)
2. *Failure to **create a sufficiently power coalition***
3. *Underestimating the power of vision*
4. *Under **communicating the vision** by a factor of 10 (or 1,000)*
5. *Permitting (**removing**) obstacles that block new vision*
6. *Failing to **create short-term wins***
7. *Declaring victory too soon (**gains produce more change**)*
8. *Neglecting to **anchor changes firmly in corporate culture***²¹

Kotter explains that, "Reengineering, restructuring and other change programs never work well over the long run unless they are guided by visions that appeal to most of the people who have a stake in the enterprise."²²

Change is inevitable. What strikes fear in the heart of any leader is that, as Kotter says, change in "highly interdependent settings is extremely difficult because ultimately, you have to change everything."²³

Jim Collins has written a helpful book entitled, "Good to be Great: Why Some Companies Make the Leap and Others Don't." He has also published an accompanying

²⁰ Kotter and Heskett, *Corporate Culture and Performance*, 84.

²¹ Adapted from John P Kotter, *Leading Change* (Boston, MA: Harvard Business School Press, 1996), 21.

²² John P Kotter, *Leading Change*, 73.

²³ John P Kotter, *Leading Change*, 136.

monograph, *Good to Be Great and the Social Sectors: Why Business Thinking is not the Answer*. Collins surmises that 'great' is matter of conscious choice and discipline – opportunities for greatness can be found in almost every situation. Everyone in the world faces constraints and challenges. Some, when so confronted, make a leap to greatness while others do not. Church or non-profit sector leaders may see Collins' 'for-profit' definition and conclude it is not relevant to them, but they would be mistaken. The concept of greatness is particularly difficult in a Christian non-profit 'ministry.' The very idea of seeking to be 'great' is looked at being prideful or somehow unspiritual. This is not the idea of greatness that Collins is proposing. Greatness is not status or size; it is being the best at one's mission. Recognizing that social sectors are not driven by the same profit and losses challenges of a market business, social sector organizations can still benefit from having disciplined planning, disciplined people, disciplined governance and disciplined allocation of resources.²⁴ A disciplined culture is not a concept of business, but a principle of greatness. Social sector organizations must seek not only to be good, but to be great at delivering their mission and service. The challenge is to express the mission in quantifiable outputs so progress can be measured.²⁵ While profitability and stockholder return certainly drive the urgency for a for-profit business, an equal urgency exists for the non-profit sector – the delivery of its primary mission. There is increasing expectation and scrutiny of cost-for-service stakeholder investment. This expectation is growing whether that stakeholder is a government, a foundation, charitable donor, or church attendee.

²⁴ Jim Collins, *Good to Great and the Social Sectors: Why Business Thinking is Not the Answer. A Monograph to Accompany Good to Great* (New York, NY: HarperCollins, 2005), 1.

²⁵ Collins, *Good to Great and the Social Sectors*, 5.

A key insight Collins proposes is the idea of “not what but who.”²⁶ Collins states that he himself was surprised by the power of this find. Taking a company from good to great is not creating a new direction, vision, and strategy and then getting all the people committed and aligned. The key is getting ‘the right people on the bus (and the wrong people off the bus) in the first place.’²⁷ A number of CEO’s that led their companies from good to great said they did not know where they should take the bus, but held the conviction that if they got the right people, those people would figure it out. Collins contends, “if you have the wrong people, it does not matter whether you discover the right direction; you still will not have a great company.”²⁸ Although it makes sense, companies often tend to hire and structure around the ‘what’ rather than the ‘who.’ The ‘right people’ are identified as Level Five leaders. Collins explains that, “Level Five leaders channel their ego needs away from themselves and into the larger goal of building a great company. It is not that level five leaders have no ego or self-interest. Indeed, they are incredibly ambitious – but their ambition is first and foremost for the institution, not themselves.”²⁹ This kind of altruistic thinking may be even more critical in social sector leadership. Recruitment efforts seem to focus on the ‘what’ people can do, or say they can do, rather than discovering ‘who’ they actually are. When that occurs people have the tendency to over-sell and under-deliver. This is a particular challenge for non-profit groups where outcome-based results are not as measured and apparent. These organizations tend to hire more by ‘feel’ than actual delivered results. If you have the right people, the problem of motivation and managing people is greatly reduced.³⁰ The right people will do the right things. One of the hardest principles to apply is likely

²⁶ Jim Collins, *Good to Great: Why Some Companies Make the Leap and Others Don't* (New York, NY: HarperCollins, An imprint of Harper Collins Publishers, 2001), 41.

²⁷ Collins, *Good to Great: Why Some Companies Make the Leap and Others Don't*, 41.

²⁸ Collins, *Good to Great: Why Some Companies Make the Leap and Others Don't*, 42.

²⁹ Collins, *Good to Great: Why Some Companies Make the Leap and Others Don't*, 21.

³⁰ Collins, *Good to Great: Why Some Companies Make the Leap and Others Don't*, 42.

"When in doubt, don't hire -- keep looking."³¹ How does a company release someone who is merely 'good', but not great? It is hard enough releasing someone who is mediocre, let alone good. Yet if the wrong people are retained on the bus, no amount of investment in cultural change will be enough.

What are those enduring elements that move a company to an organism that inspires, transforms, and contributes not only to itself, but to its employees and the society around it? Collins challenges the conception that it is all about the visionary leader. All leaders either move on or die; all products become obsolete, yet visionary companies morph, adapt, and endure. Visionary companies are not perfect, they make their mistakes, but there are core values that are embedded and cause them to endure through difficult times and become better. The charismatic leader may be a myth but a key to becoming great is the ability to be a 'building' leader. A building leader focuses on gaining perspective rather than simply taking action.

Collins coins the phrase 'big hairy audacious goal' (BHAG). It is a "clear and compelling vision that serves as a unifying focal point of effort... often creating immense team spirit ...and has a clear finish line."³² Collins states that the BHAG must always be in front of the company pulling it forward. A BHAG propels a company through even the leaving of charismatic leader. Great companies have the ability to preserve the core, and at the same time stimulate progress. Preserving the core and stimulating progress is the skill of holding two opposing ideals. These equal forces pull at each other and if not kept in proper tension can cause a company to implode.

³¹ Collins, *Good to Great: Why Some Companies Make the Leap and Others Don't*, 54.

³² Collins, *Good to Great: Why Some Companies Make the Leap and Others Don't*, 94.

Larry Bossidy and Ram Charan, in their book *Execution: The Discipline of Getting Things Done*³³, propose that one of the primary difficulties any organization faces is the discipline to “get things done.” They propose that the three core process of execution are people, strategy and operations.³⁴ The challenge of Bossidy and Ram must be considered. The difficulty is moving from ‘talk to action.’ Leaders must not only know how to talk about culture, they must be coached in its execution. This is critical if organizational change is going to occur. Execution is the gap between talking and doing, as Bossidy and Charan write, “The greatest challenge facing organizations and leadership is not strategic planning or vision, but execution. Execution is the great unaddressed issue in the world today.”³⁵

The breakdown often comes in the tangible ‘operationalizing’ of what needs to be done. “We talk to many leaders who fall victim to the gap between promises they’ve made and the results their organization delivered.”³⁶ Even after the planning committees do their work, what needs to be done regularly remains fuzzy. Very little is accomplished because strategic organizational change does not get to clear, accountable, executable action steps. Strategies must be designed to execute.³⁷ Lack of executable steps frustrates and reduces confidence in future endeavors. Human energy and finances are wasted. A discipline of execution must be built into all goals and strategies that are embedded in a clear and articulated organizational culture. The responsibility of this execution rests with the leader.

Execution cultures are particularly challenging in non-profit organizations and churches. When promised results are not delivered, employees, customers, and

³³ Larry Bossidy and Ram Charan, *Execution: The Discipline of Getting Things Done* (New York, NY: Crown Business, Random House Inc., 2009).

³⁴ Bossidy and Charan, *Execution: The Discipline of Getting Things Done*, xiv.

³⁵ Bossidy and Charan, *Execution: The Discipline of Getting Things Done*, 5.

³⁶ Bossidy and Charan, *Execution: The Discipline of Getting Things Done*, 7.

³⁷ Bossidy and Charan, *Execution: The Discipline of Getting Things Done*, 7.

congregants are demoralized and begin to lose passion and faith for what they are involved in. With the failure to execute, confidence in the core values begins to deteriorate. It must be recognized “that meaningful change only comes with execution.”³⁸ Non-profit sectors typically continue to function in the absence of a culture of execution because of fairly stable yearly funding, or giving streams. This continues because those who support them, including government agencies, do not have well-established execution cultures themselves. Non-profit groups have not been held to the immediate pressures of a market economy; however, that is changing. Non-profit organizations are dying a slow death and sadly it may not be recognized until it is too late. As the acquisition of funds becomes increasingly difficult in a changing global economy, and as donors become more educated and socially aware, the impact of a strategically executed culture will be mission-critical. Getting from idea and goal to executable action point is difficult. Leaders are often frustrated by “falling short” of the mark for a project, but are not sure where or how to evaluate what went wrong because they do not understand what to actually identify and measure. The goals seem so clear and doable at the beginning of the change plan yet somewhere along the way the wheels fall off. It is difficult to lead others to execute their plans when the leader struggles in this area. It is hard not to fall into the malaise of comparison – “at least I reach more of my objectives than...” A safe, yet challenging vetting process needs to be implemented so that these ‘failures’ become learning experiences. One of the keys is ensuring that “people are chosen and promoted in light of strategic and operational plans.”³⁹ The discipline of getting things done is a vital element to the effective implementation of cultural change.

³⁸ Bossidy and Charan, *Execution: The Discipline of Getting Things Done*, 19.

³⁹ Bossidy and Charan, *Execution: The Discipline of Getting Things Done*, 23

In his book *Images of Organizations*, Garth Morgan gives further aid in understanding organizational culture. He presents a number of metaphoric frameworks that help in "[r]eading situations with various scenarios in mind and of forging actions that seem appropriate to the understandings thus obtained."⁴⁰ These metaphors provide "new ways of thinking and seeing"⁴¹ cultural blind spots.

Morgan presents eight metaphors. They will be summarized here.

Organizations as Machines: Most organizations become bureaucratized. This is not bad in itself, in that all organizations need to develop, according to Morgan, "a state of orderly relations between clearly defined parts that have some determinate order"⁴² The negative is that these can become structures that a) have great difficulty adapting to change, b) result in mindless and unquestioning bureaucracy, c) create 'systems' that take precedence over the goals the organization was designed to achieve, and d) have dehumanizing effects upon employees, especially those at lower levels of the organizational hierarchy.⁴³ It results in attitudes such as "it's not my job to worry about that," "that's his responsibility not mine," or "I'm here to do what I'm told."⁴⁴

Organizations as Organisms: An organism is a living system. These systems are highly fluid and adaptable to environmental changes. The underlying thought is that, as Morgan says, "employees are people with complex needs that must be satisfied if they are to lead full and healthy lives and to perform effectively in the workplace."⁴⁵ Maslow's 'Hierarchy of Need' thinking is a cornerstone in this metaphor. It considers the organization as 'open system' with many cells (subsystems) within larger complex systems. The key is managing, balancing, and aligning the relations between all these

⁴⁰ Garth Morgan, *Images of Organizations* (Toronto, ON: Schulich School of Business, York University, Sage Publications, 2006), 3.

⁴¹ Morgan, *Images of Organizations*, 2.

⁴² Morgan, *Images of Organizations*, 13.

⁴³ Morgan, *Images of Organizations*, 28.

⁴⁴ Morgan, *Images of Organizations*, 29.

⁴⁵ Morgan, *Images of Organizations*, 34.

systems. The larger the system, the more difficult it is to maintain organizational stabilities. People naturally seem to at the same time want, yet fight against, structure.

Organizations as brains: Morgan asks, "Is it possible to distribute capacities for intelligence and control *throughout* an enterprise so that the system as a whole can self-organize and evolve along with emerging challenges?"⁴⁶ He uses the idea of a holographic image where the "whole is encoded in all the parts so that each and every part represents the whole."⁴⁷ "Organizations are information systems," Morgan continues. "They are communication systems. And they are decision-making systems. We can thus go a long way toward understanding them as information processing brains!"⁴⁸

Morgan gives four key principles of learning organizations:

1. Systems must have the capacity to sense, monitor, and scan significant aspects of their environment
2. They must be able to relate this information to the operating norms that guide system behaviour
3. They must be able to detect significant deviations from these norms
4. They must be able to initiate corrective action when discrepancies are detected⁴⁹

Organizations as Culture: Morgan states that, "The reality is that it is difficult to judge culture from the outside."⁵⁰ "The characteristics of the culture being observed," he says, "will gradually become evident as one becomes aware of the patterns of interaction between individuals, the language used, the images and themes explored in conversation and the various rituals of daily routine."⁵¹

⁴⁶ Morgan, *Images of Organizations*, 72.

⁴⁷ Morgan, *Images of Organizations*, 73.

⁴⁸ Morgan, *Images of Organizations*, 74.

⁴⁹ Morgan, *Images of Organizations*, 82.

⁵⁰ Morgan, *Images of Organizations*, 121.

⁵¹ Morgan, *Images of Organizations*, 125.

Morgan warns that many organizations have a fragment culture where people say one thing, and do another⁵². The other challenge is the development of subcultures where groups, teams, and units have their own agendas. An interesting approach is the idea of an organization as a 'shared reality.' Organizations are essentially "socially constructed realities."⁵³ As such, it is important to pay particular attention to the symbolic significance of both the social and physical architecture created as each of these items communicate values, meaning and purpose. How work spaces are designed, leaders are positioned, departments interact, and what communication is shared are vital features to organizational 'feel.' Out of all the factors involved, communication, perceived and real, appears to be the most critical to organizational culture. Any change, no matter how functional initially, without significant communication is destined to fail. Much more consideration needs to be given to the impact of communication on the process of change throughout the entire organization.

Morgan also covers organizations such as political systems where interest, conflict, and power are realities and must be negotiated well. Organizations can become psychic prisons where favored ways of thinking unconsciously trap their participants. Morgan warns companies to consider the ways that their organizational systems can become unintentional instruments of domination. The value of Morgan is in his help to force a way out of a single understanding of organizational culture and design. Working through each of these metaphors offers the potential to gain a fuller picture of a company's culture and its impact.

James Hunter, in his book *To Change the World: The Irony, Tragedy, and Possibility of Christianity in the Late Modern World*, offers a proposal for effecting organizational change which departs from conventional wisdom. He points out that the

⁵² Morgan, *Images of Organizations*, 126.

⁵³ Morgan, *Images of Organizations*, 139.

continual Christian obsession with the Constantinian “political/domination power” approach to changing culture has simply not worked. Christianity has fallen short because “the dominate thinking about effecting cultural changes is flawed.”⁵⁴ The power to change culture has traditionally found to be a) in individuals, b) willed into being, and c) democratic.⁵⁵ He is not denying that the hearts, minds, and values of people are essential concerns. He point out, however, that they have not proven to be effective avenues of cultural change. The influence of ideas and usage of power must be rethought. He contends that cultures do not change the way most people think they do.⁵⁶ Ironically, the ‘bad culture’ Christians have sought to eradicate can be traced back to their own politically driven methodologies and ideals. Over three essays, he demonstrates how the current sociological and theological cultures have evolved and failed to change culture. He articulates eleven alternative views to cultural change. These then become the basis of his central thesis of ‘Faithful Presence.’ One controversial idea is his belief that culture itself is a ‘thing’ an artifact that holds symbolic capital. It is manufactured, not by common individuals, but by institutions and the elites who lead them.⁵⁷ Although not seen, it inspires and affects people; therefore, it possesses an economy of its own. These ideas become intrinsically didactical in that participants are able to understand, see, and organize their behaviors accordingly.⁵⁸ Not all ideas hold power and can effect change. Sustainable change comes from strong institutions and the intellectual elites. The most intense world changing occurs when these two entities (institutions and elites) overlap and create a network. He states, “When the network of elites [and institutions] ... act in common purpose, cultures do

⁵⁴ James Davison Hunter, *To Change the World: The Irony, Tragedy and Possibility of Christianity in the Late Modern World*, (New York, NY: Oxford University Press, 2010) 5.

⁵⁵ Hunter, *To Change the World*, 16.

⁵⁶ Hunter, *To Change the World*, 18.

⁵⁷ Hunter, *To Change the World*, 34.

⁵⁸ Hunter, *To Change the World*, 34.

change and change profoundly.⁵⁹ Cultural change does not occur in the traditional sense of bottom up, but strategically from top down. It is stratified in a rigid structure of “center and periphery.”⁶⁰ For change to take hold, it must radiate from the centre outward. Change rarely penetrates to the core from the periphery.

Christian attempts to change culture have traditionally taken three periphery political/power positions: a) defense against (conservative,) b) relevance to (liberal) and, c) withdrawal from (Neo-Anabaptist). Essentially the political objective is to obtain the power and authority to enact laws and policies, thereby change the culture. All three positions fall short because of their periphery status. Moreover, they have further marginalized themselves because of the disagreements and in-fighting between the different Christian positions. This has resulted in the ‘dissolution’ of the general society which has lost confidence and trust in a divided house. If change is to occur, it must come through the Faithful Presence of the whole community. Faithful Presence is not about the advancement of self-interest, but of common God-Kingdom purposes. Hunter’s belief is that change comes neither by seeking to dominate social/political machinery, nor by eliminating denominational distinctive. All Christian communities must seek a “New City Commons”⁶¹ that faithfully lives out Kingdom realities in both public and private life. The motivation is not for political control that seeks to manipulate and dictate the values of culture, but to live as alternative witness in the midst of these powers and invite people to share in the common purposes of God: to demonstrate faith, love, and hope to all, regardless of race, culture or creed.

A review of the relevant literature uncovers that organizational culture is perhaps *the* critical aspect of an organization’s ability to achieve its purpose. Culture is also one

⁵⁹ Hunter, *To Change the World*, 43.

⁶⁰ Hunter, *To Change the World*, 42.

⁶¹ Hunter, *To Change the World*, 279.

of the least invested in functions of organizational life. Cultures are not static⁶², but complex, fluid and responsive realities. Organizations must strategically enable and empower leaders to truly be culture cultivators and makers. Significant work and expertise is required in the identification of 'actual' culture and 'desired culture'. Not to attend to this important subject is unwise, and potentially fatal. Organizational Culture influences and affects everybody that has contact with the organization; therefore it must be discovered, guided and aligned purposefully. Helping people to understand their role as it relates to culture and purpose is a primary task of the organization. This is especially necessary as an organization seeks to attract and retain the right people. The interplay between organizational culture and Christian faith is of particular interest for Christian Horizons, particularly if the interest is to create 'faithful presence'.

Organizational Culture and Leadership

In *The Ascent of a Leader: How Ordinary Relationships develop Extraordinary Character and Influence*, Bill Thrall, Bruce McNichol and Ken McElrath address critical capacities often overlooked by leaders. The writers state: "The ability to initiate and sustain positive cultural changes may prove to be the single greatest need of the twenty-first century organization."⁶³ Leaders need to question their role as they relate to the formation of culture organizationally and in the teams they lead. "Few Leaders spend much time deliberately doing anything to become more consistent."⁶⁴ Consistency is a primary cornerstone of culture building. Leaders need to examine their strategies, expectations, and behaviors to ensure that they reflect both the values and culture of the

⁶² Kotter and Heskett *Corporate Culture and performance*, 7.

⁶³ Bill Thrall, Bruce McNichol, Ken McElrath, *The Ascent of a Leader: How Ordinary Relationships Develop Extraordinary Character and Influence* (San Francisco, CA: Jossey-Bass, A Wiley Imprint, 1999), 26.

⁶⁴ Thrall, McNichol and McElrath, *The Ascent of a Leader*, 15.

organization. Inconsistency breeds uncertainty, and a lack of confidence in both the organization and the leader.

Another of the essential skills of a leader is the ability to discern between compliance and commitment. Thrall, McNichol, and McElrath assert that, "Leaders must never assume that one's compliance with the rules means one fully agrees or wishes to cooperate with the rules."⁶⁵ People comply for many reasons: fear of reprisal, peer pressure, they feel forced or cornered, or they want to please. Commitment comes with ownership and the taking on of responsibility. When commitment and responsibility are joined it means that when the going gets tough the will to persevere exists. If people have simply acquiesced, however, they will put in minimal effort, or easily abandon the cause. It is a legitimate concern in the work place. Often leaders present ideas and expectations that assume the follower's compliance is a commitment response. While it is faster to gain compliance, it erodes and creates a culture of distrust that minimizes potential effectiveness.

In *First Things First*, Stephen Covey presents a solution to this compliance vs. commitment issue in principle-centered leadership. Principle-centered leadership is different than time management (compliance) in that it seeks to bring a 'heart and soul' into the workplace.

Covey says to identify and focus on the important things that really matter rather than the urgent and unimportant that seems to control so much of our time and thinking. For Covey, it is not a matter of doing more things,⁶⁶ it is about identifying and doing the first things. The difference is between clock and compass thinking⁶⁷. Clock thinking revolves around commitments, appointments, and schedules, whereas compass thinking

⁶⁵ Thrall, McNichol and McElrath, *The Ascent of a Leader*, 103.

⁶⁶ Stephen R Covey, *First Things First: To Live, to Love, to Learn, to Leave a Legacy* (New York, NY: Free Press, 1994), 44.

⁶⁷ Covey, *First Things First*, 15.

is focused on visions, values, and principles. This shift in thinking from clock to compass is extremely difficult to do. The realities and pressures of the 'clock' will constantly threaten to over run the higher level 'compass' thinking. The challenge will be in the equipping and empowering leaders to strategically engage in compass thinking, while at the same time meeting the demands and expectations of the clock. The truth of the matter is most times leaders are evaluated by their ability to fulfill the demands of the clock, rather than on compass behaviours that focus on the visions, values and principles.

Covey seeks to get the leader to spend time in self-examination. He uses Plato's quote "an unexamined life is not worth living."⁶⁸ He issues an interesting challenge: "If you don't get control of your body, how can you control the expressions that come through your body and mind... The greatest battles we fight are in the silent chambers of our own soul."⁶⁹ Covey believes that passion will give rise to the vision that will enable us to keep our leadership principle-centered. He shares the account of Victor Frankl who was able to rise above his concentration camp conditions and find meaning in order to survive.⁷⁰ Covey's question is, do we live out scripts handed to us by others, or do we write our own? A significant part of this ability of writing one's own script is breaking out of traps of the urgent and not important, living in the immediate, and living as to leave a legacy. Leaders are to create a living and empowering mission statement that has a significant impact on how they spend their time.⁷¹ He states that most pain comes from imbalance in life. It is not a matter of negotiation in an either/or matrix, it is the reality of

⁶⁸ Covey, *First Things First*, 30.

⁶⁹ Covey, *First Things First*, 69.

⁷⁰ Covey, *First Things First*, 104.

⁷¹ Covey, *First Things First*, 115.

the 'and.' A key discovery that Covey advances to his readers is "accepting personal responsibility for your own life."⁷²

Max Depree, in *Leadership is an Art*, says that "the Art of Leadership...is liberating people to do what is required of them in the most effective and humane way possible."⁷³ This understanding of liberating leadership immediately sets up an internal question, 'What am I doing as a leader that gets in the way of people being effective and freed up to do their job?' Rather than the employee existing to serve the needs of the leader or the organization, the leader exists to facilitate the needs of the employee. Leaders set the tone and example of organizational culture. Leaders create a culture in which workers become partners and "suggest ways to improve productivity, they are cut into the financial gains that result from their contribution."⁷⁴ The result is, rather than employees that are just putting in time, or worse, working against the company's purposes, the leaders gain partners that are committed to not only to their own personal advancement, but to the health and growth of the company. They become willing investors of time and resources in the company that employs them. While the concept of servant leadership has been a trendy idea, the practice of servant leadership is another matter. The confusion comes from the fear that if servant leadership is taken too far, the leader loses control. This requires a thinking shift of what it means to lead. Depree states: "Leaders give space and sense of freedom...they provide momentum."⁷⁵ Power and position are not effective platforms of leadership. True leadership results from influence and high quality relationships in order to accomplish tasks. It means that people have a 'say' in the place that they work. Depree identifies and responds to the

⁷² Covey, *First Things First*, 122.

⁷³ Max Depree, *Leadership is an Art* (New York, NY: Double Day, 1987), xxii.

⁷⁴ Depree, *Leadership is an Art*, 3.

⁷⁵ Depree, *Leadership is an Art*, 7.

fear of leaders, "Having a say differs from having a vote."⁷⁶ How the leader responds to the 'having a say,' however, is critical if confidence, trust and ownership are to be developed. Depree raises the concept of the roving leader. It is differentiated from the hierarchical leadership in its function. A roving leader may not be a positional leader, but is a person of influence and specialized skill.⁷⁷ A task of the hierarchical leader is the ability to identify and empower roving leaders so they work for the organization as partners. Roving leaders will have influence regardless; it's up to the hierarchal leader not to squash or control, but to come alongside and focus this influence for the benefit of the team, and the leader. Roving leaders are positioned to be issue or task-oriented whereas a hierarchical leader is organizationally focused. The challenge is, although none are experts in all areas, it can appear threatening to a hierarchical leader if the roving leader 'out shines' him or her in specialized knowledge or a particular task. Depree seeks to re-define what it means to be a leader. He states: "We do not grow by having all the answers, but living with the questions."⁷⁸ That is well and good if you have an organizational culture that supports this thinking. Roving leadership, however, may present a challenge to a leader who is working within a structure that expects the hierarchical leader to have all the answers. It could be perceived as weaknesses or that the roving leader is "angling for my job." The other point this author found intriguing was the idea of Tribal Story-telling.⁷⁹ The power of people communicating the story of "who we are and where we are going" is significant. If people feel they are part of the organization's story, or want to be part of that story, commitment and ownership becomes internalized. The job of leaders is to discover what prevents people from

⁷⁶ Depree, *Leadership is an Art*, 25.

⁷⁷ Depree, *Leadership is an Art*, 48.

⁷⁸ Depree, *Leadership is an Art*, 58.

⁷⁹ Depree, *Leadership is an Art*, 119.

sharing, believing, and contributing to that story. What do we need to do or change in order for people to become tribal story-tellers for their organizations? What Depree is advocating is to become strategic about the formation of one's organizational culture. If you do not define your culture, your culture will define you.

In the book *Fierce Conversations: Achieving Success at Work and Life, One Conversation at a Time*,⁸⁰ Susan Scott calls people to become much more intentional, direct, and "fierce" in their conversations with each other. She proposes that the conversation IS the relationship and that the success of business or relationships is in the understanding of this truth. The key to having truly fierce conversations is the ability to:

1. Interrogate reality
2. Make conversations real
3. Be 'in' the conversation
4. Tackle the tough issues
5. Obey your instincts
6. Take responsibility for your own wake, and
7. Let silence do the heavy lifting.⁸¹

The seven principles she summarizes at the beginning of the book are helpful in themselves. Scott contends that it is necessary to get to the "ground truths."⁸² Many organizations falter and fail because there is a difference between the ground truth and official truth.⁸³ Official truth is the organization's propaganda, (what they want to believe about themselves) whereas ground truth is the reality of what is happening and "rarely shows up when you need it."⁸⁴ She is correct that many conversations dance around the real issues, and because they do not get to the ground truth of the conversations they remain ineffective. Time is wasted and unnecessary difficulties are created by not

⁸⁰ Susan Scott, *Fierce Conversations: Achieving Success at Work & in Life, One Conversation at a Time*, (New York, NY: Berkley Publishing, 2002).

⁸¹ Scott, *Fierce Conversations*, xv.

⁸² Scott, *Fierce Conversations*, 47.

⁸³ Scott, *Fierce Conversations*, 47.

⁸⁴ Scott, *Fierce Conversations*, 47.

learning how to communicate well. The challenge is that the truth is complex and takes work to access. The valuable pieces the author found were first, her idea of mineral rights. She talks about “mining” the conversation for “increased clarity, improved understanding, and impetus for change.”⁸⁵ This is done by asking a series of questions that “interrogate reality.”⁸⁶ A third concept is being aware of what kind of conversation you are in: Is it a team, coaching, delegation or confrontation one. Each of these conversational models is unique and requires a different set of questions and preparation work. Scott challenges people to be more strategic about their conversation and to do more homework before having those conversations.

Another interesting concept Scott presents is the problem of “mole whacking.”⁸⁷ Essentially mole whacking is to be constantly consumed with the peripheral problems and not identifying the common core problem that is the root cause. The difficulty is the energy, time, and resources that are used in eliminating the moles, when it is not primarily the moles that are the problem, but the grubs that attract them. She pushes people to be clear, concise and direct about what the presenting issues are. She believes “A problem named is the problem solved.”⁸⁸ While this sounds attractive, solving problems are rarely this simply resolved, however, she gives an excellent vetting process to guide individuals or teams in digging down to the core problem. Leaders need to do much better in not only preparing for the discussion themselves, but empowering their teams to come equally prepared to wrestle through and uncover the grubs that are feeding the moles. It is a guide to having real, purposeful, and direct conversations. Much of organizational culture is destroyed for lack of effective and

⁸⁵ Scott, *Fierce Conversations*, 39.

⁸⁶ Scott, *Fierce Conversations*, 19.

⁸⁷ Scott, *Fierce Conversations*, 126.

⁸⁸ Scott, *Fierce Conversations*, 130.

direct communication. Scott helps leaders to create a culture of effective and targeted communications.

The review reveals that leaders play a decisive role in the establishment of organizational and team cultures. It is necessary that leadership capacity is continually being accessed and built in this area. It is the leaders' primary function to actively read, guide and re-align their own, and their team attitudes, beliefs and behaviors. Leaders must live and breathe the desired organizational culture. An important element in this cultural development is the ability to engage employees to become partners in the organization's mission and purpose. Present and potential leaders must be carefully evaluated to determine their abilities in this area of building and maintaining desired culture.

A Theology of Work

In his book *Stewardship: Choosing Service over Self-Interest*,⁸⁹ Peter Block offers a challenging new vision of work. He turns the traditional roles and behaviors of leadership and followership upside down. He builds on the concepts of servant leadership and launches it to the next level: stewardship. Block says, "Stewardship begins with the willingness to be accountable for some larger body than ourselves. It springs from a set of beliefs about reforming organizations that affirms our choices for service over pursuing self-interest."⁹⁰ Stewardship is making the "choice between patriarchy and partnership."⁹¹ It is choosing to place power, control, and ownership close to the work is actually done. Employees become stakeholders, and therefore are empowered and accountable for the functioning, behavior, and output of the

⁸⁹ Peter Block, *Stewardship: Choosing Service over Self-Interest* (San Francisco, CA: Berrett-Koehler Publishers, 1993).

⁹⁰ Block, *Stewardship*, 6.

⁹¹ Block, *Stewardship*, 7.

organization. Block believes employees are motivated to do this because people want to be part of something of real value that makes a difference. While he admits it is not a perfect concept, he says it is an entryway to explore what a fundamental change in an organization might look like. If an organization is to move towards a stewardship model, its leaders must be willing to give up positional benefits, privileges, share powers, decision-makings, and profits. Leadership and the perks that come with it can no longer be the dominion of the few. The employees, however, must also be willing to give up some cherished things. They must give up the safety and security that comes with a patriarchal system that “owes me and must take care of me” as an employee.

The advantage for the leader is that their employees function by a process of self-governance⁹² which changes the current methodology of ‘managing people for compliance.’ Employees are self-motivated because they, too, have a stake in results achieved by the organization. The gain for the employees is that when they take responsibility they can make real choices, which means they become of real service. They are not just fulfilling a task for a pay check, but they are part of the mission and success of the organization. Job security then becomes a result of delivering real service.

Stewardship is created when core work teams develop work processes and measurements for themselves and do their own self-monitoring. Teams with peer accountability will handle those individuals who choose to avoid responsibility. “Bosses” then track real business outcomes and act clearly when they are not satisfactory. Stewardship trusts that each of wants to know how we are doing, and that each of us wants to get better.⁹³

⁹² Block, *Stewardship*, 40.

⁹³ Block, *Stewardship*, 211.

While the author is not sure how realistic or possible it is to implement some of Block's ideas are, the essential concept of stewardship holds great promise for Christian Horizons. The concept of everyone being 'stewards' of something important is a powerful motivator. There is no question that everyone is part of something of great value. The individual ownership and responsibility each employee may feel, however, is an important question to explore.

In his book *The Heavenly Good of Earthly Work*,⁹⁴ Darrell Cosden's thesis is that all human work matters to God. Work has value and meaning not only for this life, but also for the coming Kingdom of God.⁹⁵ Cosden proposes a new theology of work in order to advance what he believes was the original plan. Historically, Christian theology has maintained and re-enforced a dualistic approach to religious and secular work. Traditional belief has been perpetuated that to make an eternal difference you must leave the world of ordinary work (secular) to answer the call of religious service (sacred). There have been some unfortunate results because of this dualism. One result is that by creating this separation Christians are unable to fully express the image of God. Western theology has reduced the image of God to being individualistic and of a spiritual quality. The author truly appreciates this presentation of humanity bearing the image of God as relational and in community. We are not created, Cosden attests, to be independent, but interdependent, as in the relationship of the Trinity. We find this image best reflect as a community at work. Cosden writes, "We are saved together to become the image of Christ, thus the image of God – and we express and develop this most directly in our work."⁹⁶ The concept of salvation for our earthly work is an interesting point. The church has largely taught that salvation only applies to the spiritual soul.

⁹⁴ Darrell Cosden, *The Heavenly Good of Earthly Work* (Peabody, MA: Hendrickson Publishers, 2006).

⁹⁵ Cosden, *The Heavenly Good of Earthly Work*, 130.

⁹⁶ Cosden, *The Heavenly Good of Earthly Work*, 130.

Cosden suggests a different understanding. Salvation, for work, is “the freedom to get back to our purpose [to flourish] and to be the secular “workers” God intended us to be.”⁹⁷ He argues that God’s purpose is to save and redeem the material existence of creation along with the spiritual. This leads him to conclude that there is no ‘secular’ or ‘sacred’ work – it all belongs to God. This link of salvation to work has significant implications on the idea of evangelism itself. Evangelism then is not just ‘preaching’ to convert persons, but working in such a way that brings redemption to creation itself. He quotes Miroslav Volf, who says, “the significance of secular work depends on the value of creation, and the value of creation depends upon its final destiny.”⁹⁸

The implications of this are powerful. It has the potential to alter the ‘how and why’ of work. Evangelism in the workplace could be confronting and implementing issues of justice, integrity, and ecological protection. He points out the economic and political activities that will be present in the redeemed world and suggests that they should be lived out today. Cosden bemoans the fact that the Church is not presently equipped to help people unite these two worlds into a more holistic and healthy vision of God’s purpose. If the Church is really to give a satisfying answer, however, to the question of the value of work it must confront the dualism it communicates. The implication of this shift in theology is significant. It means Christians are able to start living out that new kingdom ethic now. It means that they can become fully engaged in the mission and purpose of God in their present places of work and thusly become missional.⁹⁹ Perhaps the key here is rather than this being a ‘lowering of the bar’ to eliminate the idea of the ‘higher call,’ the opposite is true. The higher call is issued and

⁹⁷ Cosden, *The Heavenly Good of Earthly Work*, 99.

⁹⁸ Cosden, *The Heavenly Good of Earthly Work*, 31.

⁹⁹ Cosden, *The Heavenly Good of Earthly Work*, 105.

necessary for all. What Cosden has done, is not to remove the realm of the spiritual and replace it with the physical, but removed the secular – and made it all sacred.

In *Church on Sunday, Work on Monday: The Challenge of Fusing Christians Values with Business Life*,¹⁰⁰ Laura Nash and Scotty McLennan speak to the separation between the idea of theology and daily work. The high and theological use of language does not appeal to the working world's pragmatic approach and alienates them, or worse, convinces them that faith and work do not converge. Theology and the working world have developed separate languages and therefore do not understand each other and, perhaps even more importantly, they are seen to be on opposite sides of the table. Clergy are thought to view the working world as one of the primary causes of social and economic 'evils,' thus alienating people who do not work in the church. The result of this gap between clergy and the regular working world is the inability for the church to be seen as relevant.¹⁰¹ People are, however, "seeking a greater integration between faith and work as they are in distress and despair over family issues, financial issues and seeking inner peace."¹⁰² Christian Horizons is in an interesting place as it has one foot firmly planted in both worlds – the Church and the secular business/social services. The opportunity for Christian Horizons to strengthen the relationship between faith and work is tremendous. As a faith-based organization, it has the freedom to explore and discuss this convergence openly. In fact, the author suggests that a theological framework is essential if Christian Horizons is to do its work. One of the implications of this perhaps is to consider how to minister to all within the Christian Horizons community –persons served and persons serving, and their families. The goal is to strengthen the importance

¹⁰⁰ Laura Nash and Scotty McLennan, *Church on Sunday, Work on Monday: The Challenge of Fusing Christian Values with Business Life* (San Francisco, CA: Jossey-Bass A Wiley Company, 2001).

¹⁰¹ Laura Nash and Scotty McLennan, *Church on Sunday, Work on Monday: The Challenge of Fusing Christian Values with Business Life* (San Francisco, CA: Jossey-Bass A Wiley Company, 2001), 255.

¹⁰² Nash and McLennan, *Church on Sunday, Work on Monday*, 6.

and role of the local church in people's lives, not replace it; however, faith is a holistic reality. Helping people to connect and understand their faith with their work would be a significant step in this direction.

In *Doing God's Business: Meaning and Motivation for the Marketplace*¹⁰³, Paul R. Stevens' premise is that the secular workplace is as much a place of ministry as church or the missions field. Stevens makes the argument that the Church has largely failed Christian business leaders because it has not engaged nor equipped them to build a Godly culture of work in the workplace. "Not surprisingly, the church has a long history of antipathy toward business, except for the value attributed to business people who give their tithes and sit on church boards."¹⁰⁴ The failure to integrate Church and work causes a harmful segregation between faith and life. This failure to integrate was reinforced to the author when he was asked if he thought his para-church organization was focusing on the wrong thing by its strong focus on social justice and practical global aid for disabled children rather than conversion evangelism. This person attended a large church and a visiting prominent speaker declared that that he was "sick and tired of these do-gooder agencies that waste time and resources detracting from the primary mission of Church."

Stevens believes that "business can have a redemptive purpose in alleviating poverty and creating new wealth. We are called to do all we can to help the poor overcome poverty."¹⁰⁵ While the author agrees that business can have a redemptive purpose, the goals of capitalism (profit) and the impact on people and environments are often overlooked in maximization of profits. For instance, Coca Cola has brought jobs to poor nations; however, the potential negative impact on accessible and clean water

¹⁰³ Paul R Stevens, *Doing God's Business: Meaning and Motivation for the Marketplace* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2006).

¹⁰⁴ Stevens, *Doing God's Business*, 80.

¹⁰⁵ Stevens, *Doing God's Business*, 85.

supplies appears to be a mounting problem.¹⁰⁶ With the switch to alternative bio-ethanol fuels, the production of wheat and corn is shifting from feeding to fueling. The world reserves decline, while the wealthy nations consume massive quantities of 'food' through their cars.¹⁰⁷ To 'do' God's business in the marketplace requires a holistic "biblical economy"¹⁰⁸ if it is to be truly redemptive. "Economic activity must be fruitful, must care for creation and must support a God honouring culture,"¹⁰⁹ Stevens asserts. History has demonstrated, however, that if the choice is between humanizing and profit, the 'large black bottom line' is the greatest winner. Stevens concludes, "So wealth creation is an essentially good human activity."¹¹⁰ However, it can only be so when it benefits all 'humanity activity.' So much of wealth creation is self-serving, rather than human serving. There is a constant struggle. Jesus' warning in Luke 16:13 (NASB) "No servant can serve two masters must be heeded. He will either hate one and love the other, or be devoted to one and despise the other. You cannot serve God and mammon." If the lines between secular and sacred are to be crossed, this tension must be answered, ensuring that the use of 'Godly principles of wealth creation' is not used as a method to excuse personal materialism. Secular society has seen too many 'ministries' and leaders who claim to be creating wealth to serve God, use the wealth to serve themselves. Stevens identifies four key elements when seeking to build a healthy, Godly culture: 1) the observed behaviour regularities, 2) the dominate values, 3) the rules or 'ropes' of the group, and 4) the feeling or climate.¹¹¹ If one is to attempt to affect the organization climate, one must first determine what that climate is and how it has been constructed,

¹⁰⁶ Ranjit Devraj, "Farmers vs Coca Cola in water wars," *Retooling Citizens movements for Democratic Social Change*, Inter Press News Service (October 1, 2009),

http://www.polarisinstitute.org/farmers_vs_cocacola_in_water_wars, (accessed 01/04/2011).

¹⁰⁷ Asbjorn Eide "The Right to Food and the Impact of Liquid Biofuels (Agofuels)" *The Right to Food*, "(Rome, 2008)," Food and Agriculture Organization of the United Nations"

http://www.fao.org/righttofood/publi08/Right_to_Food_and_Biofuels.pdf, (accessed 01/05/2011), 4.

¹⁰⁸ Stevens, *Doing God's Business*, 116.

¹⁰⁹ Stevens, *Doing God's Business*, 119.

¹¹⁰ Stevens, *Doing God's Business*, 111.

¹¹¹ Stevens, *Doing God's Business*, 71.

and what then what enables it to exist. It is a daunting task to change an established culture. He states that to change it you must understand it and recognize that it is not a thing that can be manipulated. Leadership must reinforce it, and strategically introduce key people to influence the change. Above all, it will take time.

The integration of faith and culture is crucial exploration for Christian Horizons. Employees can discover that work and ministry are not opposing, but complementary elements. Aiding employees to become stewards of organizational mission and purpose is a powerful aspect of building a desired organizational culture. The ability to communicate that although they might be employed by an organization, their work belongs to God is transformational, not only for them, but also for those they serve. It is discovered that evangelism is more than individual's conversion; it is also the restoration and redeeming Godly work in community. Christian Horizons is unique in that it is a Christian ministry serving in the public marketplace. Understanding and bridging this perceived divide requires on-going theological research and reflection.

Theology of Disability

A brief note before the examination of a theology of disability: much of the theological literature regarding disability has been aimed at the Church proper rather than in consideration of a faith-based agency. As a faith based agency, however, Christian Horizons does not see itself as separate from the Church, but as part of the continuum of supports that the Body of Christ has, and is to offer to a society. Therefore, the literature will use the identification of Church, but it is appropriate that a faith-based agency seeking to "Honour God and value people in all we do and with all our resources" is included.

It is right to begin the theology exploration with Nancy Eiesland because of her pioneering and seminal book *The Disabled God*.¹¹² Before this work there was little interest in a true theology of disability. Physically disabled herself, she became a critic of and catalyst for rigorous theological debate. Her approach to disability, however, was to begin with sociological constructs, rather than theological ones. She saw political power and civil rights as the major instrument of change, and believed that theology needed to catch up with those changes. Additionally, while her Liberation Theology framework fits well with those who were able to self advocate and demand their rights, it unintentionally created a second layer of disabled persons that she does not address – those with cognitive disabilities. She believed that God Himself took on disability in the crucifixion of Christ, and eternally will bear the marks of that disability on his hands, feet, and side. She even believed ‘disability’ continued with one in the afterlife. “She felt that without her disability, she would ‘be absolutely unknown to myself and perhaps to God.’”¹¹³ Her early experiences and involvement with the charismatic movement deeply impacted her. Leaving that movement, she wrote critically of not only its own theology, but of Christian theology in general. This was driven by the reality that most persons with disabilities are not only marginalized by societies, but within the Church itself. In order to realize change, there would need to be a fundamental re-dressing of theology. This redressing would profoundly and necessarily change the church:

Today most denominations and many local congregations realize that church facilities should be constructed or altered to encourage the presence of persons with disabilities. Yet little effort has been made to promote the full participation of people with disabilities in the life of the church. The emergent experience of people with disabilities as historical actors and theological subjects have wide-ranging implications for theological interpretations of central Christian beliefs and practices.¹¹⁴

¹¹² Nancy Eiesland, *The Disabled God*, (Nashville, TN: Abingdon Press, 1994).

¹¹³ Douglas Martin, “Nancy Eiesland Is Dead at 44; Wrote of a Disabled God” *New York Times*, (Mar 21, 2009), <http://www.nytimes.com/2009/03/22/us/22eiesland.html>, (accessed 09/28/2010).

¹¹⁴ Nancy Eiesland, *The Disabled God*, (Nashville, TN: Abingdon Press, 1994), 20.

Although her method was not firstly theological, she raised a number of critical issues that have challenged and changed many, and inspired a new interest in disability and theology. She was correct that the implications of a theology of disability would be profound in interpretation and practice. A theology of disability goes to the very core of how one views God and humanity. Unfortunately, the sociological, liberal stance that underpins her theological framework often causes her to be dismissed by those with a more conservative approach. It needs to be appreciated that she was driven by deep pain, anger, and the inner struggle in coming to terms with her own disability, the reality of God, and her experience in the Church. Disability was seen as the problem of the person, and not of the beliefs or behaviors of the Church. The belief was that disabled people needed to be somehow fixed or cured in order to be accepted by the Church and by God. It perpetuated the belief that the disability itself was the barrier and the problem, not the attitude, theology, and behavior of the Church. Her conviction of God as disabled leads her to conclude:

The theological implications of the disabled God resist the notion of power as absolute control over human-divine controls. For people with disabilities who have grasped divine healing has the only liberatory image the traditional church has to offer, relinquishing belief in an all-powerful God who could heal, if He would is painful. Yet who is this god whose attention we cannot get, whose inability to respond to our pain causes still more pain? This God is surely not Emmanuel God for us.¹¹⁵

While the author disagrees with her he understands, in part, what motivated her conclusion. It is the result of a long history of institutionalized hurts, rejection, disgraceful practices, misguided charity, and just poor theology in regards to disabilities. Sadly, there has been a perpetuated belief in the relationship between disability and sin. Eiesland concluded that in order to remove the sin – disability -- and to reconcile her own history of attempted, prayed or suggested healings -- God's ability to 'cure' disability

¹¹⁵ Eiesland, *The Disabled God*, 105.

must be removed. It is a hard question: if God could cure, why didn't He? We must understand the impact of our theologies on those who must live with them. To dismiss Eiesland's struggle with a traditional concept of God in her creation of a theology of disability would be a mistake. She is not alone in that struggle. Although the readers may disagree with her conclusion -- God's inability to physically heal -- she introduces a profound exploration of the difference between curing and healing. The traditional approach to healing has been the belief that the disabled person is abnormal, somehow "other", and needs to be fixed in order to be a whole acceptable person. In his book *Vulnerable Communion*, Thomas Reynolds refers to this as the "cult of normalcy."¹¹⁶

In an effort to maintain social control, assimilation is a community's way of imposing conformity on differences, remaking them in its own image. An overt or tacit pressure is applied to shape appearances, behaviours, attitudes, and beliefs according to what a dominant group takes for granted and assumes about the world. Assimilation repudiates differences. It feigns an inclusion of differences that is at best a paternalistic gesture of charity, helping "those others" get along "like us;" at worst it is an act of coerced subjugation.¹¹⁷

Eiesland's contention is that healing needs to be released from the pejorative sense of curing. Unless this happens, those with disabilities are in a quandary. As long as curing is tied to wholeness, disabled persons cannot themselves or by others be recognized as whole persons, receiving and giving Communion¹¹⁸ and having full participation within the Body of Christ.

It is the image of the disabled God and the affirmation of the full participation of persons with disabilities in the community of faith that makes possible corporate healing and new models of wholeness. If the real, lived experiences of people with disabilities are to be recognized, then Christ's disabled body must be acknowledged as part of the Christian legacy, and its celebration the Eucharist

¹¹⁶ Thomas E Reynolds, *Vulnerable Communion: A Theology of Disability and Hospitality* (Grand Rapids, MI: Brazos Press, a division of Baker Publishing Group, 2008), 46.

¹¹⁷ Reynolds, *Vulnerable Communion*, 47.

¹¹⁸ Eiesland uses the term Eucharist rather than communion. Her challenge is that present liturgical practices are designed such that they typically exclude persons who are unable to walk, stand and kneel. The author has chosen to use the word Communion for the broader sense, of Eucharist participation and the idea of broader fellowship beyond the act itself.

must become a symbol of an altered vision of spiritual and physical reconciliation and wholeness.¹¹⁹

Healing is the restoration to full community, which means full acceptance and participation in that community. Eiesland views the New Testament as re-enforcing the dominate view of disability as needing to be cured in order to be whole. Whereas Eiesland believes in a God that does not have power to physically heal, this author believes there is an alternative reading. The account of Mark 2 and the healing of the paralytic is not primarily an account of curing (physical restoration), but of healing (community restoration). Jesus first 'heals' the man without 'curing' his physical condition. Jesus heals the man of his broken fellowship with God "my son your sins are forgiven you" (Mark 2:5, NASB). There is something powerful in the context of the small community of friends that brought the man. Jesus' actions seemed to be at least partially motivated by "seeing their faith" (the four friends of the paralytics).¹²⁰ The paralytic's friends obviously believed the man they carried was a person. The prevalent first century Jewish belief was that disability was the result of sin and a work of the Evil One. Jesus clearly shatters this belief by initially forgiving the man's sin while he yet remains in his present condition. For Jesus, it would seem wholeness and restoration to community of God is indeed not physical, but spiritual. Jesus makes visible the spiritual reality to those who deny this claim. The disabled man heard from Jesus what had plagued him "your condition is not a result of your sin – God loves you and accepts you just as you are." So, the idea of 'healing' as restoration to community is more the miracle than physical curing. As Jurgen Moltmann says in his book *Liberate Yourselves by Accepting One Another*, "Healing thus consists in fellowship and in sharing with and

¹¹⁹ Eiesland, *The Disabled God*, 87.

¹²⁰ καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ· τέκνον ἀφίενται σου αἱ ἁμαρτίαι. (*And having seen the Jesus the belief/faith of them He is saying to the paralytic, offspring child/son forgiven you the sins*) Westcott/Hort 1881, Mark 2:5.

being a part of all things. God heals us in that he participates so much in our pains that they become part of his eternal love.”¹²¹ He also states that, “He heals, not by casting aside and getting rid of the sickness, but by taking them on himself. People are not healed by Jesus’ supernatural powers but rather by his wounds.”¹²²

Curing certainly is uncommon and remarkable; however, one still will die after being physically cured. One can be ‘cured’ and still die in one’s sins, alienated from God’s Community, as is potentially seen in the account of the ten lepers (Luke 17:11-19). Healing can be an accessible and a common experience. Christ bestows the healing, but it seems the community may participate in its facilitation.

Hans S. Reinders is the Bernard Lievegoed, Professor of Ethics and Mental Disability at the Vrije Universiteit in Amsterdam. He is not creating a ‘special interest’ niche of a theology of disability, but an anthropological theology that includes those with disabilities. Reinders’ contention is “our humanity is an endowment, not an achievement”.¹²³ This achievement view is found in secular and Christian traditions birthed out of the Platonic/Aristotelian understanding of rationality – or in “knowing.” This was picked up by Thomas Aquinas who, continuing with this line of argument, surmised that the locus of the *Imago Dei*¹²⁴ was to be found in intelligence. Again, ‘knowing’ forms the basis of the personhood – our ability to ‘know God.’ This philosophy leads Rene Descartes (1596 –1650) to conclude, “*I think, therefore I am.*” This introduces a problem for those who are significantly mentally disabled. Reinders introduces us to Kelly who has a diagnosis of micro-encephalitis, a condition where a significant part of the brain is missing. In his encounter with Kelly he states, “as far as we can tell, Kelly’s condition

¹²¹ Jurgen Moltman, “Liberate Yourself by Accepting One Another,” in *Human Disabilities and the Service of God: Reassessing Religious Practice*, eds. Nancy Eiesland and Don E. Saliers, (Nashville, TN: Abingdon Press, 1998), 117.

¹²² Moltmann, *Liberate Yourself by Accepting One Another*, 115.

¹²³ Hans S Reinders, *Receiving the Gift of Friendship: Profound Disability, Theological Anthropology, and Ethics* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2008), 51.

¹²⁴ Image of God.

does not allow for any interior space.”¹²⁵ Therefore even at the most fundamental level, as far as can be known, Kelly’s ability to ‘know herself’ (intrinsic value), let alone ‘know God’ is apparently absent. The question then becomes, what makes one a *person* and how do people attribute value – or more pointedly, what then makes Kelly a ‘person’ possessing all the rights and meanings thereof. While this may sound like a crass question and one with an easy answer -- “God made her” -- it is not so easy when it comes to how people actually interact, treat and otherwise engage with those with profound disabilities. People’s behavior indicates that they respond instrumentally because of what the person can do, particularly for them. One does not need to look far to see the rarity of profoundly disabled persons being included as part of social or faith communities. Most have little or no contact. The reason often given is “what would they do?” or “What can they get out of it?” These questions point to the instrumental value we place on a person. It is not a matter of ‘being’, it is the ability of ‘doing’ -- of functionality. While Reinders applauds the advancements in justice and rights gained by those self-advocating with disability, the foundation of the disability rights movement argument remains the same, and therefore essentially problematic. Advancements in justice and rights have been driven by the assumption that those with disabilities can contribute if societal and attitudinal barriers are dismantled. While many within the disabled community can and certainly do rightfully become self-sustaining and advocating contributors, Kelly’s instrumentally-based personhood remains seriously compromised. The gain in justice for the disabled is not what it first seems. Personhood is not determined by giving or doing (instrumental), but in receiving from (extrinsic) God. We have received the gift of friendship by God through no act of giving on our part.

¹²⁵ Reinders, *Receiving the Gift of Friendship*, 21.

Kelly is a person because she extrinsically receives God's worth, as is transmitted to all humanity – whether she is cognitively aware of Him or not. Reinders then challenges the basic motivation of charitable work. While much has been achieved in this work, he points to a theological problem. He states that whenever someone serves another simply in order to feel better about himself, he objectifies the recipient.¹²⁶ One's personhood is gained at the expense of another. Christians are to offer the gift of friendship to those with profound disabilities on the same bases that God has extended his friendship to them. Reinders adds, "[N]ot just friendship in general, God's friendship as it is extended to human beings in the divine act of unconditional self-giving."¹²⁷

What does God gain in His relationship with humanity? This relationship is not based on reciprocity but on out-flowing love from who He is. It is not people's 'doing' God values, it is their 'being.' This has implications beyond the world of the disabled. It impacts Christians' approach to all humanity, whether they know God or not. People are not to be treated or valued based on instrumental worth. People are never objects to be used for personal gain. For the follower of God, whether in church or business, treatment of people begins with the extrinsic bestowment as beings receiving the friendship of God.

Dietrich Bonhoeffer, although not writing a theology of disability, confronts the issue when writing his book *Life Together*. He says, "The exclusion of the weak and insignificant, the seemingly useless people, from a Christian community may actually mean the exclusion of Christ."¹²⁸

To react to Bonhoeffer's language when referring to the disabled would be to miss his point. Bonhoeffer profoundly challenges what it means to be Christian

¹²⁶ Reinders, *The Gift of Friendship*, 318.

¹²⁷ Reinders, *The Gift of Friendship*, 351.

¹²⁸ Dietrich Bonhoeffer, *Life Together: The classic Exploration of Faith in Community*, trans. John W. Doberstein (San Francisco, CA: HarperSanFrancisco, a division of Harper Collins Publishing, 1954), 38.

community. He offers insight that has significant implications to how the disabled are seen and treated within community. He goes to the heart of what it actually means to 'serve' another. His argument fits well with Christian Horizon's search as a faith-based organization that seeks to serve the person with exceptional needs. Bonhoeffer talks about the difference between human desire, and Christian love. Human love can never truly serve the other, for it always looks for the benefit to self. Human desire that seeks to serve is based on a relationship of receiving. When the other no longer is able to satisfy the desire of self, the relationship is broken. Christ is in a meditorial role between the persons. Person A is not serving Person B, but Christ who stands between. This view has significant implications for 'serving' the profoundly disabled person within the Christian Community. The disabled person is not the primary object of service through which desire is fulfilled -- Christ is. True human identity is not found in another's assessment, but in seeing the other through and in the presence of Christ. Service never begins with a human assessment of value nor with the intention of receiving. Christians serve unto, into, and through the personhood and divinity of Christ.

Reynolds describes these relationships as the difference between an economy of exchange and economy of grace.¹²⁹ He exposes what he calls the cult of normalcy.¹³⁰ Normalcy is the high value and worth that a society establishes on such things as independence, healthy body, intellect, and personal strength. Disability becomes a threat to the cult of normalcy because it fundamentally challenges everything that is held as a normal value. It creates *dis-ease* that must be gotten rid of or put away. Reynolds charges that the Church has largely embraced the cult of normalcy which by definition excludes those that have weak, broken bodies and are dependent. The result is that Christian communities are not places of hospitality and welcome for those with

¹²⁹ Reynolds, *Vulnerable Communion*, 56.

¹³⁰ Reynolds, *Vulnerable Communion*, 64.

disabilities. The reality is that everyone lives in a state of vulnerability, of interdependency on others. To create a new understanding and communing space for those with disabilities, it is vital for Christians to reject the cult of normalcy that has taken them captive and embrace their own vulnerabilities:

For Christians, Jesus de-centers the established principalities and powers and re-centers human lives toward a new order, an order of love. An economy of grace displaces economies of exchange based in the cult of normalcy. In this new economy, this household of God, we are transformed, remade interdependently in each other as vulnerable beings being loved into being by God.¹³¹

As a ministry that seeks to serve the person with exceptional needs, Christian Horizons is obligated to examine their culture to determine the effects that the cult of normalcy has upon them and how they are in relationship with those they seek to serve. Is Christian Horizons creating places of hospitality and welcome, where *being* is valued? Or, is *doing* a dominate theme of serving? Are they creating places of flourishing where people discover home and belonging? Reynolds asserts, "Personhood lies in being affirmed by God as a dependent creature loved into being with others."¹³²

In his book *Theology of Down Syndrome: Reimagining Disability in Late Modernity*, Amos Yong seeks to create a preformative¹³³ theology that informs shapes and guides the practice of the church.¹³⁴ In Christian Horizons case, as a faith based agency, preformative theology is exactly what they are looking for. As the Church, it has a particular function to fulfill. Yong says, "At the practical level, the church as the

¹³¹ Reynolds, *Vulnerable Communion*, 249.

¹³² Reynolds, *Vulnerable Communion*, 186.

¹³³ The word preformative is used to describe 'a formative word at the beginning of a word.' In this case Yong uses the idea of preformative as a 'in front of' theology that informs, guides and directs subsequent beliefs, attitudes and behaviors.

¹³⁴ Amos Yong, *Theology of Down Syndrome: Reimagining Disability in Late Modernity* (Waco, TX: Baylor University Press, 2007), 13.

fellowship of the Spirit is charismatically empowered by the Spirit to witness to and to participate in God's bringing about justice."¹³⁵

As with Reynolds, Eiesland, and Reinders, Yong's primary starting point of bringing about justice for the disabled is inclusion and the full recognition of personhood. The bringing about of God's justice is a central theme to how and why the church exists. Christians serving those with disabilities must constantly ask themselves, "how is this advancing God's Justice in their lives?" This question is poignant in all their relationships and purposes together. A key element of the justice of God is the activity of salvation. Here Yong offers a refreshing and vital perspective. Traditionally salvation is seen as primarily being an intellectual assent and a restored relation with God. While this is true, salvation embodies more. Salvation is wholeness, not only in a future, spiritual sense, but also in an immediate, bodily reality. Salvation is also about interpersonal reconciliation that restores both heavenly and earthly community. Yong says, "Salvation is the transformative work of the Spirit of God that converts human hearts from lives of sin, estrangement, and inauthenticity to lives of peace, wholeness, and reconciliation between human beings and God."¹³⁶ Yong also asserts, "Salvation is about healing of relationships and community."¹³⁷

Yong picks up on Reynolds idea of an economy of exchange and offers this direct challenge to those who may be providing services. He states that often there is a one way flow between care giver (provider) and the disabled person (recipient). This method of service tends to perpetuate lives of estrangement and inauthenticity, and does not allow for peace and wholeness. He challenges that services need to be offered

¹³⁵ Yong, *Theology of Down Syndrome*, 185.

¹³⁶ Yong, *Theology of Down Syndrome*, 229.

¹³⁷ Yong, *Theology of Down Syndrome*, 250.

that allow for a mutuality and reciprocity¹³⁸ between full persons. If Christians are truly to be engaged in bringing justice and creating the realized hope of salvation for persons with disabilities, mutuality and reciprocity must be non-negotiable values.

This portion of the literature review reveals that the development and communication of unified organizational 'theology of disability' is foundational to a Christian Horizons organizational culture. Herein lays the primary impetus to bring clarity, passion and focus to the desired culture of Christian Horizons. How the person with a disability is perceived within the kingdom of God is nothing short of revolutionary and will be organizationally transformative. The exploration and implications of an organizational theology of disability is far from complete. This present exploration serves as a beginning, not an end. Much more work is required in this area. Research into this field of study is young and rapidly expanding. Christian Horizons needs to learn from, and communicate to this growing debate. The ability to influence and connect with academics as they research and write in this expanding area is realistic and important. More important, however, is the ability of Christian Horizons to inform and undergird the beliefs and behaviors of the organization based on a solid and growing theology of disability.

Conclusion

This chapter has sought to identify some of the key and critical research done in the areas of organizational culture, leadership, theology of work, and theologies of disability. The Literature Review has sought to demonstrate that these cannot be treated as stand alone entities, but as interwoven strands. Ecclesiastes 4:12 tells us, *"if one can overpower him who is alone, two can resist him. A cord of three strands is not*

¹³⁸ Yong, *Theology of Down Syndrome*, 256.

quickly torn apart." By weaving these elements together a strong, vibrant, and guiding organizational culture can be created. It has also identified that organizational culture is a power reality; therefore it requires significant attention and investment. Chapter 4 will seek to test the understanding of the present organizational culture as it relates to these four elements.

CHAPTER 4: PROJECT DESIGN

As indicated in Chapter One, one of goals of this thesis is to provide a theological foundation for the strategic formation of organizational culture framework. Chapter 2 was developed as a start toward this objective. The task was to:

- a) Establish a theological base by which to evaluate if and how these principles are indeed an intentional part of organizational culture
- b) Propose changes and clarify what was created originally in concert with the beliefs held by employees concerning these principles.

The first objective has largely been accomplished. A second goal was to create a process by which to determine employee understanding and expectations of Responding to the Call. Chapter 4 will seek to accomplish this task. The final objective to be discussed in Chapter 5 is to make recommendations on how to:

- a) Strengthen the convergences and bridge the gaps through a strategic engagement of Organizational Culture learning.
- b) Make the Responding to the Call principles owned by the employees of Christian Horizons.
- c) Suggest a method of embedding the principles strategically into the organizational culture.

In order to accomplish the second objective, determining employee understandings and expectations, Pastoral Ministries worked with the Human Resources department to design a dialogue process with employee groups across the province.

These open employee gatherings held a two-fold purpose.

1. To engage employees to provide feedback regarding their understanding of the principles of Responding the Call and how it affected their relationship with the organization, each other, and the persons supported.
2. To dialogue with employee's about the creation of a more effective employee representation model built on the principles of the Responding to the Call.

Employee Gatherings

Employee's gatherings were conducted to:

- a) Introduce and explain how Responding to the Call was developed
- b) Gain feedback from employees on what they believe these four principles mean to the organization, and how it applies to their job/ministry
- c) Compile the feedback and analysis for trends, themes, and recommendations
- d) Provide feedback to employees on the findings of the gatherings

Two types of employee gatherings were used in the collection of this data. In each case however, the same general format was used. The questions were created under the supervision of Christian Horizons' internal processes. Christian Horizons engages a compliance process that requires the Senior Leadership Team to provide feedback and approve recommendations for any process or questions that engage employees on a corporate level. Employee sessions employed an open and collaborative data collection process. No individual employee was to be identified in the research. Employees were informed that the data gathered would be put into a reportable format that would be made available to them along with the recommendations generated by the data results.

The first employee gathering was held in November 2009 at Christian Horizons' Provincial Managers Retreat. Over the course of the week, two groups of approximately 100 managers and executive leaders attended. Monday to Wednesday afternoon was group one and Wednesday afternoon to Friday was group 2 with a cross-over day on Wednesday. Participants were informed that the data being collected would be used both for the benefit of this research project, and for Christian Horizons' organizational learning. The majority of Senior Leaders, Corporate Directors, Area Managers and Program Managers attended one of the two sessions. The presentation of the Responding to the Call document was a key feature of this retreat. Each group was introduced to the Responding to the Call principles as formulated by the Director of

Pastoral Ministries and the Director of Human Resources. The managers group received a Power Point presentation and lecture that walked them through the why and how of the principles and how the principles were initially identified (outline in Chapter One). Each group was further sub-divided into working groups of 10, of mixed districts and positions. Each group spent a half an hour discussing each of the two principles. Five groups discussed Christ-Centredness and Inclusion; five groups discussed Servant Leadership and Integrity. They were asked to examine and record what they believed these principles to mean to the organization, and how they saw (or did not see) these principles guiding their own ministry in Christian Horizons. Lastly they were asked to consider what they believed might be the barriers to engaging these principles. The information was gathered at each table by an appointed group scribe, and then posted on the walls around the room. Participants were encouraged to view each of the pages and place a mark beside those that most resonated with them. Each group then gave a brief report on their discussion. The papers were gathered and entered into a central data collection format.

The second part of the process was conducted from July to September, 2010. This process was designed jointly by the Director of Human Resources and Director of Pastoral Ministries, with input from Dr. David Hickey, professor of Labour Relations from Queens University. Employee engagement sessions were held in 17 communities across the province. These Ontario locations included Windsor, Chatham, London, Niagara, Peel, Durham (two sessions), Kingston, Kitchener, Ottawa, Huntsville, Elliot Lake, Sudbury, Bradford, Waterloo, Peterborough and Cobourg. A session was also conducted at the Corporate Offices of Christian Horizons. Each employee gathering was between 2 and 2.5 hours long. Participation was completely voluntary, and it was considered time worked. Similar to the first group of managers, employees were given the history of Responding to the Call and a broad description of each of the principles.

As with the previous groups, they were asked to gather into groups and give feedback on each of the principles based on the same criteria.

Three hundred and ten employees out of a potential 3,200 responded to the invitation to participate in these sessions. This represents a broad representative diagnostic group of approximately 10% made up of primarily support staff from across the province. The 310 were in addition to the 200 leaders who met at the 2009 Leaders gathering. Support Workers and Administrative Employees met with District Executive Directors, Area Managers, and some Program Managers in sessions facilitated by the Manager of Pastoral Ministries and the Director of Human Resources.

An invitation was sent out to each area. A communication template used for each event [APPENDIX 1]. The beginning of each session was started using a standard script [APPENDIX 2].

Topics Discussed During Each Employee Engagement Session

Each of the sessions followed a common agenda which included the following:

- a. Discussions regarding principles of Responding to the Call, and how support is to be provided to people consistent with these principles. The discussion sought feedback regarding employee/CH ministry relationships relating to these principles.
- b. Received input towards defining the "Commitment to Employee" to create a common document to communicate with the organization whereby employees will be clear regarding what to expect in their employment relationship. It will also highlight avenues to follow when employees are not experiencing those commitments.

During the sessions employees filled flip chart paper with the input. The input was received and put into a common document that was reviewed to glean out common themes, language, and ideas. A mechanism has also been created for employees that were unable to attend these sessions to engage in the process. A 50 minute video of one of the sessions is provided on the employees online pages, with the ability for the employee to give feedback into Responding to the Call and the Employee Engagement

discussion. For this project the author is primarily interested in the responses gathered from the first half of the session that focused on the Responding to the Call principles, though references may be made to data collected in the second online portion.

Analysis of Data

The flip chart answers were entered into a common document under each of the principle headings. Each principle was examined for both common and isolated comments. Differences between district answers would also be considered. These were then compared to the proposed theological framework created by this thesis. It was expected that there would be strong points of commonality that could be built on, as well as areas of concern and divergence that would require careful consideration. This work represents the first attempt in the history of the organization to create a common theological language and organizational cultural framework. Moreover, it proposes that this framework then be used to inform, guide and direct future organizational thinking, articulation, and development. Through the examination of the gathered answers it is expected that areas and ideas for further development will be revealed. In many ways, this work is a starting point of a high organizational learning curve, rather than an end product. Chapter 5 will describe the findings in detail, along with recommendations and conclusion drawn from Chapter 2: Theological Framework, and draw conclusions based on Chapter 3: Literature Reviews on organizational culture, organizational leadership in relation to culture, theology of work/ministry, and a theology of disability. The final chapter will seek to bring this under the common idea of establishment of a strategic Christian Horizons organizational culture. Lastly, this paper will consider how to promote employee engagement and ownership of that desired organizational culture.

CHAPTER 5: OUTCOMES

As outlined in chapter 4 employees were gathered into groups across the province to give input into what 'Responding to the Call' principles could mean. Part of the purpose was to determine present understandings and expectations of these principles. The objective was then to identify gaps in the conversations between expectations and understandings. By using theological and theoretical reflection, in addition to organizational conversations, it is proposed to construct a framework of inquiry that is owned by the organization as a whole. The framework could then be a tool to inform, guide, and evaluate organizational culture and behaviors.

The following is a reflection on the employee responses. Following these conversations, the learning of Chapter 2 and Chapter 3 will be brought to bear on a proposal for a usable organizational framework.

Method Review

Strengths of the Survey Method

The research method employed was to create a consistent message of "We are in this together." By creating opportunities for group discussions it was hoped to model and cultivate similar conversations for staff teams. Leaders will be equipped to facilitate these team based discussions.

Employees reported feeling valued and appreciated by the opportunity to provide input. Some hesitancy was expressed in comments such as "Will this really make a difference?" The motivation of these comments needs consideration. Understanding these comments will be a crucial step in understanding Christian Horizon's present culture. Are these attitudes derived from a climate of fear or more from a "heard that before" experience, or some other yet to be discovered reason? Whatever the case, the

concerns will need to be addressed in a way that demonstrates that employee input is taken seriously and does have an effect. To ignore this creates the danger of entrenching skepticism and negative beliefs. The consequence will be that further attempts to engage employees will be met with greater resistance. On the whole, however, employees appeared to engage fully in this process with a sense of optimism.

Another reason for the public and collaborative gathering of the information was to create an accountability factor between leadership and support staff. Employees were assured that their input would be valued and carefully considered in both the development of the Responding the Call principles and the new staff engagement process.¹ Employees were told that once the material was analyzed the results would be made available. The process was a good relationship-building exercise between teams and district and corporate leadership.

Potential Weakness of the Process

The process may have enabled stronger employees to dominate conversations and sway responses either positively or negatively. It is possible that some employees could have used this process to air grievances that others may not have held. Likewise, other employees may have felt it difficult to share their own opinions because of peer pressure or perceived fear of reprisal.² A process by which employees could also have given confidential individual responses may have strengthened the process. Most groups were facilitated to minimize these pressures, and to encourage safe, transparent and open communications. Another possible weakness is that the questions were potentially too broad and did not focus on more critical questions. Lastly, it was difficult

¹ This project is primarily concerned with the information gather directly related to Responding the Call Principles, though both conversations were linked. Responding to the Call principles are seen as being foundational for how the employee engagement process is developed.

² This reprisal fear could be motivated either by peer pressure, or the concern of committing a CLM – a career limiting move.

to discern positive from negative responses under “how Christian Horizon’s does this.” The reality is that one employee may believe that Christian Horizons is a great ministry doing a great job, while another does not. Accounting for these differences is often complex and personal. The goal of this project was not so much to identify how Christian Horizons ‘fails’ to measure up, but to collectively establish the standard against which organization should be measured. In moving forward, the conclusions reached through this process will either be challenged, or confirmed. Regardless, it creates a baseline from which to begin. The very reason for this project was to create a framework that can function as a baseline by which organizational behavior can be evaluated in the future. With a combined response totaling 510 participants³, major themes did emerge. The examination will be narrowed to the major emerging themes from the group surveys.

Results of Provincial Tour Common Themes

Two basic questions were asked,

- a. What does this principle mean to you?
- b. How is this principle to be lived out within an organization?

Value: “Honour God” – Principle: Christ Centredness

What it means. The majority of answers reflected that to be Christ-centered is somehow to be fulfilling Christ’s mission and recognizing that their work is firstly for God. It is believed that the gospel is declared through actions as employees represent Him, and they are to be examples of Christ’s hands and feet. Christians are to be sacrificial in their relationships with one another and motivated to see and value people as God does.

³ Managers sessions - 200 participants; Staff gatherings - 310 participants.

The essential indicators of Christ-centered actions are measured by the demonstration of the fruit of the Spirit in their relationships and in their work. Answers tend to reflect expect 'Christian' responses, but employee answers can not be simply dismissed as such. It must be recognize that within the Christian community there is a deep sense of what should constitute Christ likeness.

How Christian Horizons does it. Answers varied widely between employee groups as they attempted to answer this question. The question "how is an organization Christ-centered" was the seemingly the most difficult of the four principles for employees to answer. This is not surprising. People tend to be better at thinking about what Christ-centred means to 'me' as opposed to 'us' corporately. This may be because attempting to operationalize 'Christ-centeredness' may feel wrong in the employee's mind.

There were some broad themes of respect, love, prayer and devotions, worship, spiritual education, discipleship, and growth of faith, but they were just that – broad sweeping statements. The theme of communications being respectful, confidential, and using active listening emerged in most gatherings. There were frequent statements of Christ-likeness demanding behavioral responses such as: modeling Christ, equality in treatment and the development of mutual trust. There is an expectation that organizational polices, hiring, and Christian values are linked. Perhaps most interesting and insightful were the comments that indicated a need for clarity in work as a mission of Christ. This need for clarity may partially be driven by the fact that Christian Horizons has just emerged from a Court case and it is yet uncertain as to what the verdict fully means to the organizations mission.

Value: “And Value People” Principle – Inclusion

What it means. The most common response to this question was the organizational slogan “Do with and not for.”⁴ Themes of respect, rights, and equality were strong. Many conversations expressed the ideas of all persons being included and/or participating with community including family and friends. People are to be seen as people first, all having equal value, whether employee or person supported. The belief was expressed that to be truly inclusive there needs to be a sense of “us” not “them.” A major indicator of inclusion was described as the ability for people to speak with their own voice. There was some awareness indicated that inclusion meant the same opportunities are be made available for persons supported as for employees, but this was not as strong a connection that will be needed if inclusion to be realized as an organizational behavior.

How Christian Horizons does it. Staff responses were more focused and coordinated regarding organizational implications rather than inclusive behaviors in their own teams— (employee to organization rather than person served to employee). This, however, could be the result of how the conversations were constructed. The primary focus was on employee engagement rather than service delivery. Inclusive communications was seen as important between team members, but most emphasis was placed on open communications at the organizational level. The desire to be asked for input, given clear feedback, and included in decision making was strong. A need for a communication mechanism that was safe was often stated. Kotter’s warning needs to

⁴ The slogan ‘doing with not for’ is intended to be a guide to inclusive behaviours. Employees are encouraged when working with persons with exceptional needs how they might do this activity or function ‘with’ the person, rather than just for the person. This is a powerful and accepted phrase within the organization.

be heeded here, that “Nothing undermines the communication of a change vision more than behavior on the part of key players that seems inconsistent with the vision.”⁵

The importance of leaders being included in the primary mission of serving the persons with exceptional needs was viewed as a critical link for leadership competency.

Value: “In All We Do” – Principle: Servant Leadership

What it means. Servant leadership means serving others regardless of position. Leaders model by coming alongside. Servant leaders facilitate and equip others by training, giving ownership and putting others first. Another common theme expressed was the idea of support staff being considered as ministry partners. This desire was positively expressed by staff indicating their ability to be part of self-managing work teams.⁶ Servant leaders would possess the characteristics of openness, humility, compassion, and accountability. They would be approachable and lead through encouragement. Important features of servant leadership would be respect and ownership of behaviors and decisions. Servant leaders also would use the gifts of others and create opportunities for growth in leadership. Other common statements such as, “ensure you are hiring servant leaders” and “leading by doing” were repeated across the gatherings. Servant leaders are to first serve Christ.

How Christian Horizons does it. The answers largely repeated what has already expressed in “what does it mean to us?” There were re-enforcing comments such as, “Servant leaders create opportunities for sharing responsibilities and jobs,” “Servant leaders invest in the spiritual life of the organization,” “Servant Leaders also invest

⁵ J. P. Kotter and James L. Heskett, *Leading Change* (Harvard Business School Press, Boston Massachusetts, 1996), 96.

⁶ Christian Horizons engages a Self-management Work Team process. Each team has coordinators that participate in the management of human resources, property, finances and supports. Coordinators receive training and supports from both district and corporate levels.

themselves in others so they too can become leaders,” “Servant leaders spend time with those they lead and come along side and lead not from top down, but from beneath to lift up,” and “Servant leaders are available leaders.” A key concern expressed was that leaders need to be available to their staff.

Value: “And With All Our Resources” – Principle Integrity

What it means. The strongest answer by far was “do what you say” and “follow up” on promises and commitments. Another strong conversation was “remember that we represent and are accountable to Christ.” Common words and phrases such as “transparency,” “choice,” “being accountable” and “responsible” were frequent. “Being faithful,” “authenticity,” “consistent,” “trustworthy,” and “dependable” were frequent. Having integrity was also described as being accountable to the Ministry of Community and Social Services. One group stated it succinctly as “integrity is a standard we must guard, it affects everyone and everything.”

How Christian Horizons does it. Policies are to be carried out consistently with all levels – no double standards -- and holding one another accountable. Phrases such “Being who you are when no one is watching”, and “actions speak louder than words” were frequent. Integrity in communications was highly referred to as a need. Integrity is required in hiring and in organizational systems such as - payroll. Integrity in communications was described as honesty, and transparency. The most significant ideas were tied to integrity in service to those with exceptional needs. Employees indicated that policies would have integrity with “To honor God.”

Reflections

On the Survey Findings

The responses while not surprising, are nevertheless informative, encouraging, and challenging. Again, it should be noted that this was not a scientific study so interpretation of comments must be done with caution. Some measure of confidence, however, can be placed in the themes derived from the process as representative of employee thoughts. These findings are not inconsistent with other conversations and connections with employees in other venues. The other verifying feature is that the comments gathered from 2009 Leaders Conference retreat align very closely with those of the 2010 employee gathering around the province. The true measure however, will be in the response of staff as they read this review of the material and are able to indicate whether it truly spoke for them.

As the principles of Responding to the Call were discussed by staff groups, language of the Christian faith surfaced, along with over-arching themes of communication, respect, and trust. While this attests to the ability of Christian Horizons to hold to its faith-base over the last 45 years, it does however indicate a potentially problematic feature. While the ideas and language of faith are used, they are subjective and broad lacking tangible measurable outcomes. This is demonstrated in the difficulty to discern between the concepts between “what does this mean” and “how this demonstrated” (lived out). The most notable was the wide array in answering the question, “What does Christ-likeness look like organizationally?” There seems to be a disconnection between subjective (personal) thinking and objective (organizational) behavioral expectations. While it potentially gives Christian Horizon’s a strong base on which to formulate their discussion to embed Responding to the Call, it must also be recognized that just because similar words are being used, the expectation of those words may not be so common. The other important factor to keep in mind is that not

only is there a subjective component to how these words are used but also a denominational distinctiveness. The challenge to creating a Christian Horizon framework for guiding organizational thinking, culture and behaviour is finding unity in its meanings. It should also be noted that this project is to be seen as a beginning rather than an end. The strategic focuses on organizational culture and an organizational theology are indeed new. One of the recommendations of this project is that further thinking is required as to how to embed organizational thinking into the Christian Horizons' leadership and behavior. As leaders are selected to lead teams, and especially organizationally, they must be able to articulate, model and engage with the desired culture. As Ray Blunt points out, "WHO gets selected and promoted tells more about the reality of this change venture than anything other leadership behavior."⁷

On Chapter 3

If a purpose is to strengthen the shared assumptions and group learning experiences of employees, the creation of a methodology for thinking that is valid and is "able to be taught to new members"⁸ is essential. As Schein points out, these provide reference points which inform, guides, and evaluate artifacts, espoused values and basic underlying assumptions. Not to provide this way of thinking fails to establish compass points in order to preserve the core. These compass points are able to help in identifying the inconsistencies and conflicts that are a constant reality. The currents that pull these points apart are tremendous and occur in any organization. The fact these pressures exist, and that drift tends to occur, is not the problem. The problem is the failure to recognize the realities and complexities of drift. Drift will occur, the currents

⁷ Ray Blunt, email mentoring conversation with author, November 24, 2010. Ray Blunt was one of the professors of the Gordon Conwell Doctor of Ministry programs. He was this authors project mentor.

⁸ Edgar Schein, *Organizational Culture and Leadership* 3rd ed. (San Francisco, CA: Jossey-Bass, A Wiley Imprint, 2004), 17.

cannot be eradicated, but course corrections must occur. Leaders must be attuned to watching, identifying and respond strategically by re-aligning to the organizational compass points. Crouch so aptly pointed out, that in almost every act we are culture keepers and makers, cultivators and creators.⁹ Leaders must actively model, and ardently communicate the desired culture. Investments are needed to educate and empower leaders to engage their teams in the realities and power of organizational and team culture. It must be recognized that this is a complex skill that rarely, if ever, comes naturally. It must become part of an ongoing organizational learning strategy. For a skill so critical to organizational success, it appears to be largely absent from most internal organizational leadership training programs. Christian Horizons would do well to engage an internal audit to determine its own educational strategies for equipping leaders to negotiate organizational and team cultures. Additional investments are needed to help individual teams understand the importance of their own cultures. The premise of this dissertation is that Christian Horizons requires a clear framework because the task of aligning values and behaviors is extremely difficult. The creation of a framework gives a unified reference point for those organizational conversations. What is sought is the establishment of both focus and momentum. It is necessary that people are able to articulate and experience the values and principles of the organization. They must clearly see the connection between organizational thinking and doing before they will engage in 'thinking and doing' themselves. The framework must be simple and easily replicated or it will be abandoned. It must have the power to capture the heart and mind, and unify teams in multiple geographic locations. The easiest way for people to remember is by the use of a metaphor. A good metaphor can be an aid for focusing and forging thoughts and actions. It is necessary to heed the warnings not to lock too tightly

⁹ Andy Crouch, *Culture Making: Recovering our Creative Calling* (Downers Grove, IL: Intervarsity Press, 2008), 77.

into one metaphor for it can also create cultural blind spots. If used correctly, however, a metaphor is a guide, a way of seeing and thinking. Morgan points out in *Images of Organizations* how metaphoric frameworks help in “[r]eading situations with various scenarios in mind.”¹⁰ The creation of a Christian Horizons metaphor can help to consistently raise critical questions and be a tool of examination amongst an array of tools.

Another benefit of a clear framework is that it can aid in effective hiring of the ‘who need to be part of us.’ Collin’s ideas of ensuring that we are getting the “right people on the bus and into the right seats” are critical to creating a sustainable and meaningful culture.¹¹ Recruiting the right people into the organization as well as internally hiring and evaluating must be done using Responding to the Call principles and the Organizational Values Statement as a non-negotiable expectation. The difficulty will always be determining the ‘right people’ and ensuring that they are getting into the ‘right seats’. However, the principles need to be embedded into every aspect and process of the organization. With an organization the size, geographic, denominational and ethnic diversity of CH, the reality of sub cultures that have their own agenda is significant. Without a strategic framework the strength and influence of subcultures will continue to be a powerful factor. As stated earlier, the development of a shared reality is paramount. While the intention is not to create a system of manipulation, systems that can establish an organizational identity that has the ability to bring strong alignment and focus are necessary. This is where the ideas expressed by Hunter in his book *To Change the World* are helpful. He stresses that cultures cannot be changed through the administration of power and control. Cultural change is influenced and embedded by

¹⁰ Garth Morgan, *Images of Organizations* (Toronto, ON: Schulich School of Business, York University, Sage Publications, 2006), 3.

¹¹ Jim Collins, *Good to Great: Why Some Companies Make the Leap and Others Don't* (New York, NY: HarperCollins, An imprint of Harper Collins Publishers, 2001), 41.

leaders being a faithful presence to what is valued and done. It is not imposing law but creating a vision that inspires people to be faithful to the purpose and mission. Hunter's belief is that cultural change does not happen from the below, or the middle, but must radiate from center to periphery.¹² By the change coming from the center, trust and confidence are created which are the soils from which the healthy seeds of a desired organizational culture can grow. Creating leaders that have the skills to initiate and sustain positive culture change is critical. Christian Horizons must hear Covey's call to be principle-centered leaders that are able to bring 'heart and soul' into the workplace. Christian Horizons needs to liberate people to fulfill the values, principles, and mission of the organization and see themselves not only as employees, but as stewards of the larger mission. These elements must take on a life of their own so that they are not flat words hung on a wall, or just used in official documents, but engage the heart, mind, soul, and strength of the people. For employees to feel engaged there must be clear and frequent opportunities for engagement. The over-arching themes from the employees gathering is that they want to be engaged. They want to be listened to, given information, have a say, respected, and empowered to do their job. Ways need to be found to engage them in the 'story of Christian Horizons' in such a way that they themselves become part of the story.

1 Corinthians 4:1-2 says, "Let a man regard us in this manner, as servants of Christ, and stewards of the mysteries of God. In this case moreover, it is required of stewards that one be found trustworthy." (NASB)

Helping employees see how they are stewards of organizational mission is powerful. Great care must be taken not to allow this to be a tool or method of

¹² James Davison Hunter, *To Change the World: The Irony, Tragedy and Possibility of Christianity in the Late Modern World*, (New York, NY: Oxford University Press, 2010), 42.

manipulation. Authenticity and integrity must undergird all organization behaviors. People want to believe and experience that they are part of something larger than themselves. If Christian Horizons is able to help employees to become partners in the accomplishment of organizational mission, employees will recognize that they have a stake in the results achieved by the organization.

Aiding employees in recognizing that both their work and the work of the organization “really matters to God” is vital. Christian Horizons’ work is not separate from employee’s spiritual selves but is the very source of the why and how they engage with the mission. The sole purpose of building a Godly culture in the work place is that employees are able to serve in Christ’s name together. Christian Horizons’ work, in a very real way, is the gospel of Christ declared tactilely. Christian Horizons is engaged in a great experiment; to be a Christian organization working in the marketplace.

Building the Christian Horizons Home

“Unless the Lord builds the house, the work of the builder is in vain” Psalms 127:1

*“Nor do people light a lamp, and put it under a bushel, but put it on the lampstand; and it gives light to all who are in the house”
Matthew 5:15*

The challenge is in putting all these pieces together. What is needed is a simple model built on an engaging metaphor that can embed Christian Horizons’ theological framework into their organizational thinking, and thereby guide and shape their desired organizational culture. The method by which this model is engaged is by the use of a series of key questions. When employees hear the value statement, vision statement, and mission and purpose statements along with other organizational initiatives such as accreditation goals, strategic plan, etc., these can all appear to be competing entities. A

simple model using some basic questions can be a powerful tool in remembering, communicating, and seeing how all the pieces fit together.

A powerful illustration of a metaphor-based framework is 'The Bridge' that Bill Hybels and Mark Mittelbert adapted from the Navigators for their book *Becoming a Contagious Christian*.¹³ In this very simple graphic, they created a powerful tool that empowered many people to share their faith simply, consistently and clearly. The goal was that by starting with just pen and a paper napkin at a local restaurant in three minutes or less one would be able to present the essence of the gospel message. By employing this model, the person who was sharing their faith had a point of reference for both themselves, and the hearer. The message was kept on track; the plan of salvation could be shared coherently. The visual metaphor of the bridge became an anchor point in a conversation that could easily go adrift.

The Bridge

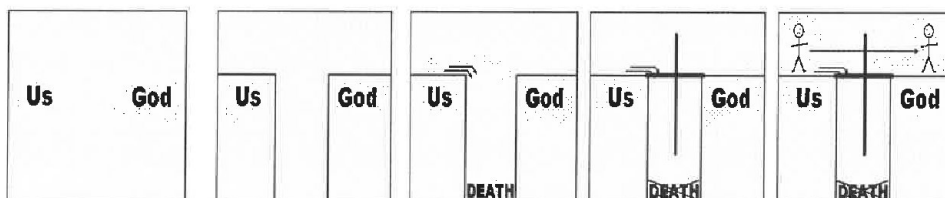


Figure 2: The Bridge

The beauty of the model was in its simplicity and its ability to focus, guide and invite a response. It is also a metaphor that engages the heart and mind. One can 'see' the need for a bridge. It has a 'make sense' quality to it that engages not only the teller, but the hearer as well. We can envision ourselves traveling over a bridge across a chasm from one side to the other. It is also easy to remember and easy to replicate. While it obviously does not, and cannot, provide answers to all the questions of theology

¹³ Bill Hybels and Mark Mittelbert *Building a Contagious Church* (Grand Rapids, MI: Zondervan, 2000), 40.

and the Christian faith, it did provide an effective and simple framework by which to enter into dialogue and keep focused on the main story.

Is it possible to create something similar that would be easy to remember and easy to replicate and would generate the essential and aligning questions for Christian Horizons? Can something be created that not only captures the head, but the heart of employees as they think about or describe the ministry of Christian Horizons? The tool would not seek to provide the answers to every situation, but it would, provide strategic compass points for thinking as solutions are sought. The Christian Horizons home is an attempt to bring this together in a simple functional framework. The desire is that staff at every level and function would instinctively begin to ask these unifying and guiding questions.

Why a Home?

A home is a metaphor for a place of meeting, belonging, acceptance, safety, value, relationships, meaning and purpose. All long to be part of a home – all need a home. A CH home is a place where God is met in both theology and practical experience. As discussed in Chapter two, the importance of have having a clear framework cannot be over stressed. Christian Horizons is seeking to create a “communal home that creates a shared dwelling place and identity¹⁴ and that creates a certain moral space supplying and contributing to human flourishing.”¹⁵ By employing the metaphor of a home with a simple construction of foundation, walls and roof, an image is created that can be an anchor for conversation, policy development, recruitment, problem solving or any number of other organizational functions. Like the

¹⁴ Thomas E Reynolds, *Vulnerable Communion: A Theology of Disability and Hospitality* (Grand Rapids, MI: Brazos Press, 2008), 54.

¹⁵ Charles Taylor, *Sources of the Self: The Making of Modern Identity* (Cambridge, MA: Harvard University Press, 1989) 45; as quoted by Thomas E Reynolds, in *Vulnerable Communion: A Theology of Disability and Hospitality* (Grand Rapids, MI: Brazos Press, 2008), 54.

illustration of the bridge, the intent is to create something that can be quickly created by using a piece of paper and pencil. However, as the simple drawing is being created, it can bring focus and clarity to conversation. The structure it self will function as a mnemonic device that will bring certain basic questions to the conversation. These questions will then align thinking by the common use of language, symbols and metaphors. The idea of the simple model is that it can be employed at any level, for any circumstance that may need to be addressed. As with all simple structures, this structure will have a foundation, walls and a roof. What holds it all together is the value and mission statement of the organization. The Responding to the Call principles reside within the structure and further focus and align the inquiry.

Scripture - The Foundation of Our Home

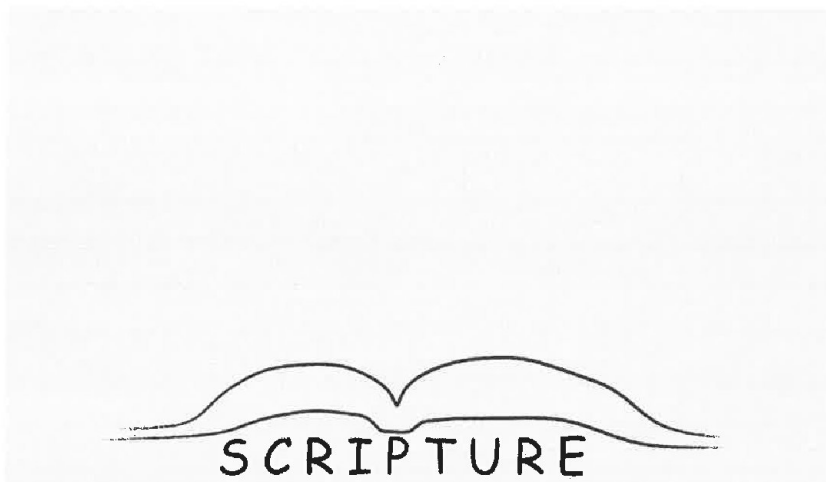


Figure 3: Scripture

"All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness." 2 Timothy 3:16

Christian Horizons recognizes and holds to one Statement of Faith. Christian Horizons' purpose 'to serve the person with exceptional needs' has been built from its foundation on Scripture. This was not intended to create a legalism, but to be the

common and unifying foundation on which all find a place meeting. That common meeting place places the responsibility upon each individual for their own relationship with God. He commands that His children find their unity in Him. Jesus prays in John 17:21-23 "I have given them the glory that you gave me, that they may be one as we are one – I in them and you in me – so that they may be brought to complete unity". It certainly is not an easy, answer-all solution. One just has to look at all the different interpretations and traditions held by various denominations. It is to say we have One God, One Lord and One Holy Spirit. The purpose is not to take one verse and use it to control, or manipulate. The purpose is finding the redemptive and restorative pathway. It is to discerningly and gently seek the whole counsel of God as the Christian Horizons' framework is built. It binds all together, regardless of their denominational identity. Regardless of differences believers are called to find unity amongst diversity in Scripture in order to achieve the common purpose of advancing His Kingdom.

Possible Questions:

- Can Scripture inform us about this particular issue? Yes or No
- If yes what are the possible stories and verses that can help us think through this issue?
- What are the potential inferences?
- Is there only one interpretation of this issue?
- What would a trans-denominational view look like?
- Can we/do we continue to uphold our statement of faith if we make this decision?
- If no, move to the next principle

Next, to be constructed are the two outer walls. These walls are what we seek to do as a result of our common connection in Scripture.

Wall 1– Honor God

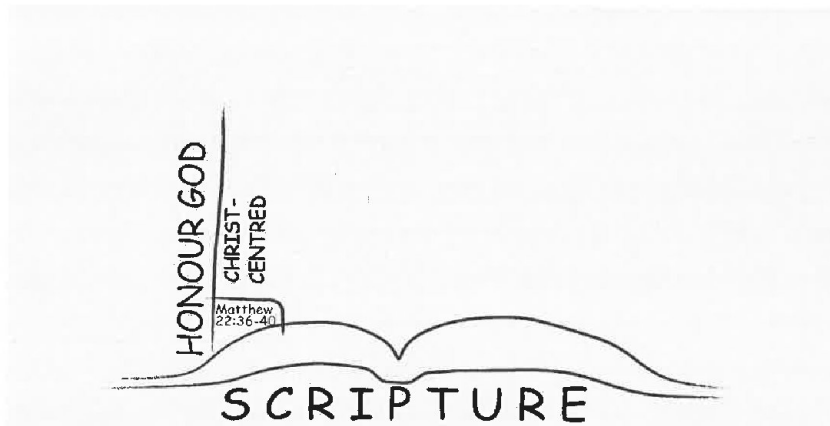


Figure 4: Honor God

Jesus replied: "Love the Lord Your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself.' All the Law and the Prophets hang on these two commandments. Matthew 22:36-40

It is the purpose of Christian Horizons to be honoring to God in all they do. This of course means that every decision, every behavior, at every level needs to begin with this purpose. When employees become part of Christian Horizons, they join an unfolding God-story. It is critical that employees see this desire model by their leadership. This is a commitment that each person first makes to God, and then to each other as partners in ministry. However although it is a personal decision, it is a decision that each one in the organization is dependent on the other to make. The choice to honor God cannot be externally mandated or legislated. That is why it is absolutely necessary to engage people who internally believe in and hold to the Statement of Faith. Again, as with laying the foundation of Scripture, this is not an easy wall to erect—it must first be built in each employee's heart and mind. Helping employees to express how it is that they honor God together in their work is critical. The corner stone that anchors the first wall is Matthew 22:36-40. The cornerstone re-enforces the Value Statement of the organization.

Possible Questions

- How God is potentially honored or not honored by this course of action?
- How do we proceed in such a way that expresses the tactile gospel?
- Does this advance justice Jesus style?
- Does this honor the authorities that God has placed over us?
- Does this honor each other as followers of God?
- Does this honor the persons we support in a God pleasing way?

Wall 2 – Value People

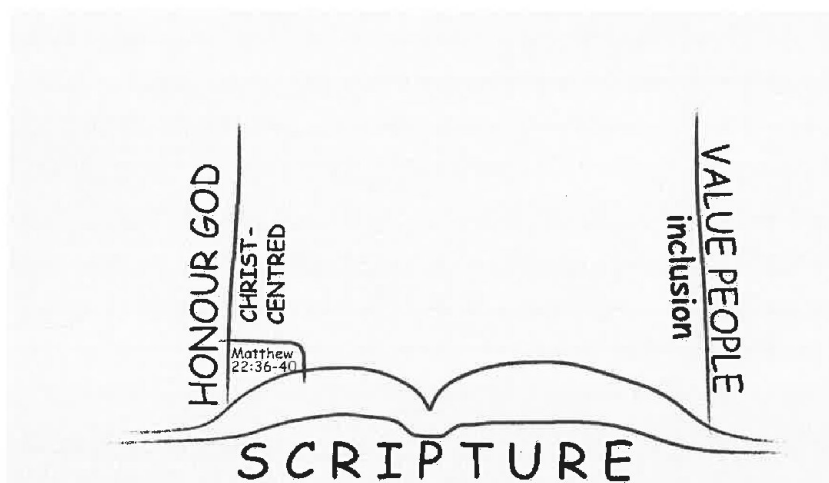


Figure 5: Value People

Then God said, 'Let us make mankind in our image, in our likeness...'" Genesis 1:27

The foundation of Scripture and the first wall, to Honor God, hold up the second wall: to 'Value people.' Valuing people means that Christian Horizons holds to, but does not impose, their own values on the persons they support.

The first domain of the Focus Accreditation standards¹⁶ declares, "People are supported to understand and exercise their rights with the support of advocates when

¹⁶Through Accreditation, Christian Horizons seeks to ensure their services are meeting or exceeding the needs of the people they support in an effective and efficient manner that is measurable by a set of standards. FOCUS is a non-profit accreditation agency that works with community service organizations. Created in Ontario, Canada, by the very people who use and work in the services, FOCUS reflects the culture and expectations of our community. FOCUS Ontario is an independent organization that reviews and

needed. The agency demonstrates a commitment to uphold, promote, and advocate for the rights of people."

Accreditation is all about valuing people. As Christian Horizons honors God, they seek to value all people, regardless of faith, creed or orientation. It does not honor God to deal unjustly and unkindly with those who think or believe differently. God created the world for all humanity, not just a few. He came and died because he loved and valued the world (John 3:16-17). Likewise Christians are called to love the world and not to condemn it, but to live and love people as recklessly and sacrificially as God – so that by their witness people would discover and respond to that pure, gentle, and holy love.

Possible Questions

- Are the people involved valued as image bearers of God?
- Are their rights as free-choosing agents being superseded, if so, by what reason or authority?
- Are people being treated as full citizens?
- What barriers are we creating that prevent inclusion and why?
- Are people receiving the information they need in order to do their job?
- Have people been listened to and heard in a way that makes their contribution have worth to the decision?

Now the two roof pieces are added. These roof pieces put into place 'what we do.'

Roof 1 – In All We Do

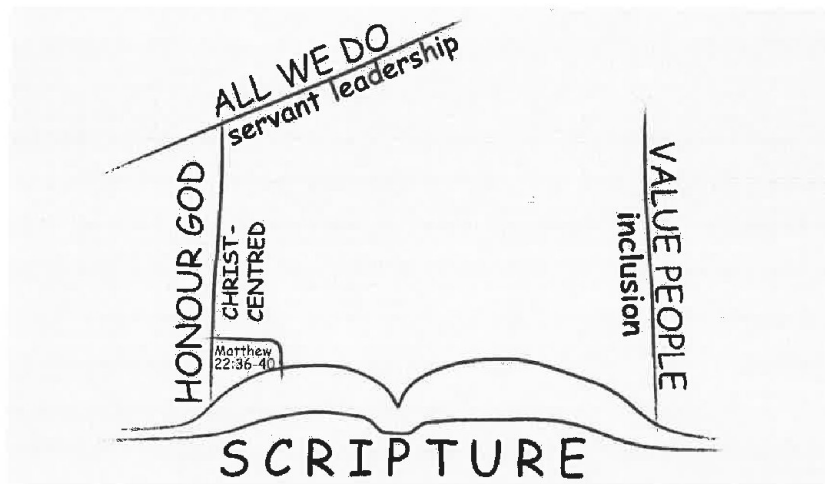


Figure 6: All We Do

"And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him." Col 3:17

The next roof piece is "in all we do" – For the staff of Christian Horizons, their 'job' and 'spiritual life' are not separate. It is through their prayer that their work could truly become "our acceptable acts of worship." (Rom 12:1-2) Nothing they do, from washing a floor to balancing accounts, is apart from their commitments to scripture, honoring God and valuing people. If they are able to view "all we do" as honoring God, the regular, everyday willing work of hands is transformed into offerings and sacred gifts that can be used by God to build His house (see Exodus 35). They must bring "all we do" into their home and prayerfully and wisely examine how it should fit and serve the value and mission of that home.

Possible Questions

- How does this serve the other?
- How does this invite partnership/stewardship, and the ability of others to participate in the 'good work' of God?
- In what way is this decision or behaviour redemptive and restorative?
- Can/should others be empowered and enabled to complete this task?

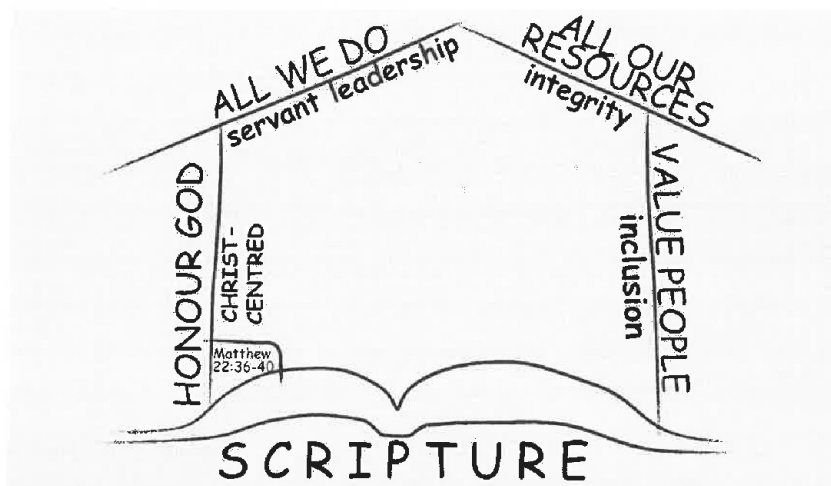


Figure 7: All Our Resources

"And he is not served by human hands, as if he needed anything. Rather, he himself gives everyone life and breath and everything else." Acts 17:25

Christian Horizons has many resources. Their employees are resources, their leaders are resources, and the relationship with the Ontario Government is a resource, as are their members, churches, and families. Additional resources are their physical buildings, vehicles, computers, phones, time – energies and attentions – all these things are resources. All these things are to be utilized in a way that brings honor to God and value to people – and are guided by the foundation of Scripture.

Possible Questions

- Is this the best use of available resources?
- Have all involved been communicated to appropriately?
- Have we listened and given feedback that has integrity?
- Does this action/decision advance my/organizational integrity?
- Can I/we be proud of this decision?

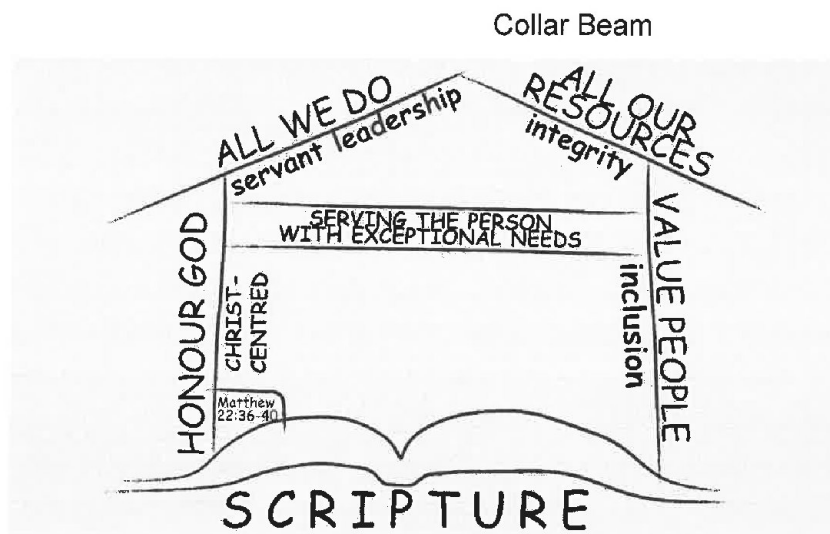


Figure 8: Collar Beam

"For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many." Mark 10:45

The collar beam is a vital structure. It is beam that keeps the walls from pushing out or collapsing in under the weight of the roof. "All we do," and "All our Resources" carry a lot of weight. If the walls to Honor God and Value People are to remain steadfast they must be held in place firstly by a sure foundation, and secondly, by a clear mission. Too much tension pulls the walls in. Too little tension and it allows the walls to spread apart, creating weakness and eventual collapse. Christian Horizons has to remain aligned with its primary mission. All of its staff must see how and what they do as working to achieve their primary mission. They are all part of the 1 Corinthians 12:12-18 body. This verse could be re-written in this context to say,

Unity and Diversity in the Body

Just as a body, though one has many parts, but all its many parts form one body, so it is with Christ. All those who serve in the ministry of Christian Horizon's were all baptized by one Spirit so as to form one body—whether person served, relief staff,

support staff, program manager or CEO we were all given the one Spirit to drink. Even so the body of Christian Horizons is not made up of one part but of many.

If Christian Horizons as a 'body' was to personalize this passage, it might sound like this:

Now if a finance or IT staff should say, "Because I am not a full time support staff, I do not belong to the body," it would not for that reason stop being part of the body. And if the Program Manager should say, "Because I am not a District Executive Director, I do not belong to the body," it would not for that reason stop being part of the body. If the whole body were a CEO, where would the sense of hearing be? If the whole body were Area Manager, where would the sense of seeing be? ¹⁸ But in fact God has placed the parts in the body, every one of them, just as he wanted them to be.

The ability of employees to see how they fit within the larger body is essential. It is most critical in those roles that can easily become silos unto themselves. When the mission is to 'serve the person with exceptional needs' and a person's function is removed from direct support or contact it may be easy for them to feel that they are not part of the mission of the organization. Each employee must know where they fit, and why their role it is important.

Possible Questions

- Is this direction/decision consistent with our mission to serve the person with exceptional needs?
- Does it serve by creating opportunities for the other to flourish?
- If not how does this support or link to the organizational mission?
- Is this action or behavior serving the interest of the organization or my own?

Engagement of Christian Horizons Leaders

When Jesus identified the two most important commandments in Matthew 22.36-40, He was drawing on Deuteronomy 11:13. There is commentary in the Deuteronomy passage that has significant implication on the development of Christian Horizon's culture.

So if you faithfully obey the commands I am giving you today—to love the LORD your God and to serve him with all your heart and with all your soul—

Fix these words of mine in your hearts and minds; tie them as symbols on your hands and bind them on your foreheads. Teach them to your children, talking about them when you sit at home and when you walk along the road, when you lie down and when you get up. Write them on the doorframes of your houses and on your gates, so that your days and the days of your children may be many in the land that the LORD swore to give your forefathers, as many as the days that the heavens are above the earth (Deuteronomy. 11:13-21)

Christian Horizons' future lies in the ability to keep the reason it exists as clearly focused and as passionate as the day it began. Christian Horizons must 'fix' principles into the hearts and minds of those who would be a part of the ministry of Christian Horizons. Leaders must model and, teach when they sit down and "walking along the road." These words and symbols must be written on their gates, their doorposts, and on their very hearts. If they do this, they will deepen their foundations, widen their reach, and attain heights yet still dreamed.

To move from philosophy to lived truths will require diligent, thoughtful, and continual attention by the Senior Leadership teams. To say Christian Horizon's foundation is Scripture and its Responding to the Call principles are pillars of organizational life is not enough. They must be looked at, handled and heard constantly. The values and principles must themselves be lived out as part of the organizational commitment.

Organizational culture cannot be controlled and manipulated; it can only be influenced and modeled. *Leaders can and should engage in strategic Organizational Design* as that part of the organization that can be controlled and manipulated. It is the 'how' systems are designed, and communications are crafted. The development of policies and procedures are part of organizational design. It is essential that critical thinking be applied at this level. The first level of evaluation is to work through the framework questions to explore how decision, communications, and policies uphold and advance the value statement and Responding to the Call principles. It would be helpful

to apply a number Morgan's metaphoric models. This is the level where the possibility of group-think can have its most powerful hold.

Daily Work is the actual activities that employees engage in. Organizational Design impacts how that work is experienced, and how the organization is perceived. It must always be remembered perception can be more powerful than reality. This perception challenge occurs at both the design and the work levels. Conversations, surveys, observation, and measurement of outcomes need to be conducted at each of these levels in order to obtain feedback to ensure that the impact of the organizational design is the one desired. It is essential to equip direct managers to engage with their teams to get at the ground truths. Leaders must have a comprehensive understanding of organizational and team culture discovery, development, and guidance. Transparent and open communications mechanisms will be required between direct managers and organizational designers so that truth telling is an organizational value. Organizational Culture is the sum of all these elements. It is the interaction between design and work, between espoused values and artifacts.

Key Recommendations

Short Term Wins

The Responding to the Call principles have been adopted by the leadership of the organization including the Board, Senior Leadership, District Executive Directors, Area Managers and the Program Managers. As noted in Chapter 1, the four principles themselves have been well received, and supported by the employees. The importance of this step cannot be under appreciated. This acceptance will lay the foundation for further discussions of what these principles actually mean to daily functioning. It means that in the creation of Responding to the Call Christian Horizons was successful in identifying the core principles that have underlain its existence for 45 years. This is no

small accomplishment. Additionally, these principles have become incorporated into Key Values, the orientation course to Christian Horizons. The principles have also become the foundation for another initiative called "Upholding but not Imposing Values". This workshop is designed to help employees think through how they hold to their Christian faith and values, while not imposing those values on those whom we support. Those supported might not themselves (or their families) hold to a Christian value system. The short term wins again are significant. The challenge will be, not to be satisfied with these short-term wins, rather to embed them as long lasting organizational culture.

Senior Leadership

It must be decided who will be primary responsibility for Organizational Culture. If Hunter's advice is to be heeded, that culture moves from the centre to the periphery, it must be established as close to the Executive Office as possible. The participation of the leaders in articulating and modeling culture is not a suggestion, but a mandate. Effecting and monitoring change in organizational culture is a mammoth undertaking that requires clear leadership and consistency. The implications of organizational culture impact every function of the organization. There will be necessary investments in people and resources in order to establish and sustain a viable organizational culture. Christian Horizons is a significantly large organization. There will always be competition for limited resources, however, if the conclusions of this paper are correct, organizational culture is essential to ministry success and organizational longevity. Christian Horizons would do well to research the investment and strategies of other organizations that have taken culture seriously. Shaping organizational culture journey certainly has a beginning, but it needs to be ongoing throughout the life of the organization. It will require the Senior Leadership of Christian Horizons to recognize and strategically

evaluate and align all functions in accordance to the framework. Senior Leadership will need to ensure that these principles are not only espoused but actually embedded into organizational behavior.

Human Resources Department

Human Resources must recognize and act upon the employee identified desire for accountability in communications between leadership and support staff. A key aspect of this will be ensuring that employees have the feedback from the most recent gatherings made available to them, and are fully communicated with regarding the findings associated with the regarding the Responding to the Call gatherings. As one of the concerns shared by employees was “will this make a difference?” they need to be able to clearly see that their input was valued and had influence. Further discussions will be required on how Christian Horizons can build communication, respect and trust between leadership and support staff, and between support staff themselves. Selecting and retaining those that ‘get’ it will be essential. An important discussion will be how to engage and equip self management work teams to become self monitoring in regards to the organizational culture. In the future when employee gatherings are conducted, small group facilitator training would be advantageous in order to ensure that all employees are being heard.

Leadership Development and Educational Services

It will be necessary to ensure all CH training articulates and reinforces the desired organizational culture. The Christian Horizons story and core principles must be told, re-told and then told some more. Only then will the principles become more than a nice laminated plaque on the wall. It must become the organizations breath – its primary identity. This requires an ongoing organizational learning strategy that clearly identifies

the compass points and helps leaders be “compass” and “culture” thinkers¹. Additional training will be required to help leaders consistently implement of the proposed framework into their thinking, planning and behaviours. This equipping will include how to have framework conversations? A significant need will be in the equipping of leaders to understand the primary dynamics and dimensions of organizational culture.

Pastoral Ministries

The primary mission of Pastoral ministries needs to continue to be finding ways to engaging staff in ministry. Communicating to employees that work matters to God, and not just chores, must lay at the foundation of all conversations. Pastoral Ministries must work with all other departments, to ensure that employees are being engaged as stakeholders - stewards in the larger mission. It is necessary to equip and engage all in preaching the tactile gospel and living as ‘faithful presence’ is this is mission critical.

Conclusion

The purpose of this project was to research and establish a theological foundation for the four core principles of The Responding to the Call to Serve in order to,

1. Clearly articulate what is meant by each of the principles.
2. Be used as a tool to:
 - a. Clearly articulate to potential and present employees and the community what Christian Horizons’ core values are;
 - b. Evaluate the alignment between systems and structures and stated values;
 - c. Inform leaders on implementation of principles; and
 - d. Be a resource for evaluation of employee performance.
3. Provide recommendations to embed the Responding the Call principles strategically into the organizational Culture.
4. Propose a framework for organizational thinking.

¹ Stephen R Covey, *First Things First: To Live, to Love, to Learn, to Leave a Legacy* (New York, NY: Free Press, 1994) 15.

The objectives set out by this project have been accomplished. However, it must be recognized that this is only the beginning of the organizational culture conversation for Christian Horizons. There are many things that Christian Horizons has done and is doing well. It is a strong Christian ministry with solid reputation. It has continued to attract persons that have a desire to Honor God and Value people. The organization has strong leaders and well-established systems and policies. As with any organization, however, especially one the size and scope of Christian Horizons, the challenges of organizational culture are real and important. Organizational culture is a new conversation, but, it is one that is being seriously considered. Again, for an organization as large as Christian Horizons significant investment of energy, and financial resources will be required. Much more work and research is required. It is hoped that this project will help to raise the subject and present some observations, direction, focus and recommendations to the conversation. Over the past three years much of the learning, writing and research are already finding their way into Christian Horizons' organizational conversations and leadership development. Christian Horizons is a dynamic and responsive organization with a wonderful future. The continued exploration and investments into organizational culture, leadership, and design will only bring strength and focus for the ministry of Christian Horizons. A key determination will be the 'who and where' the leadership and guidance of organizational culture lies. If coherency in organizational culture efforts is to be achieved, it must be at a level able to speak to and have influence through the entire organization. As efforts are made to identify and foster a clear organizational culture that is firmly established on a theological framework, alignment between systems and values will occur. The power of this convergence will enable employees to see, hear, touch, and engage in intentional organizational thinking and behaviors. Leaders and employees will have a focused perspective on what it means to serve within a Christian Horizons context, a unified approach to applying the principles

of Responding the Call, and a renewed confidence in the commitment of Christian Horizons to be a vibrant ministry that seeks to "Honour God, and value people in all we do, and with all our resources

APPENDIX 1: LETTER TO THE EMPLOYEES

To: Employees in XYZ District From: Corporate Office Directors and Eugene Versteeg Director of Human Resources

Date: XXX, XX, 2010

Re: Invitation to Employee's Relations Design Focus Groups

As you know a provincial working group was struck last fall to review how our employee's are represented and your voice heard with in CH. The working group created and distributed a survey that received great response. The survey helped us understand what was important to employees across the province.

We learned the following things are important to employees:

- Clear process to raise concerns and systems to resolve those concerns.
- A commitment to resolve issues and ensure there is no reprisal when concerns are brought forward.
- Continue to have a peer available to each employee should they be involved in receiving corrective action or be interviewed following an allegation of abuse, conflict resolution, etc.
- Stronger collaborative voice from employees relating to working conditions.

Recently we have articulated commitments to employees within the Employee Handbook in simple short bullets. We would like to gather further input across the organization to describe what exactly each of these commitments means to employees and the organization.

As part of this discussion/ meeting we would also like to describe how employees working relationship with Christian Horizons can be described through the principles as outlined in the "Responding to the Call" document. We will work to answer what the employment/ ministry relationship looks like that is: Christ centered, inclusive, based on servant leadership and is filled with integrity at its core.

Pastoral Ministries (Mark Wallace) and Eugene Versteeg (Director of HR) will be gathering with employees across the province to gather feedback and input on models of support that encourage employee engagement in organizational planning toward policy creation, service delivery and other working conditions.

Please join the discussion at the following times and locations in your area:

XXXX 27 10:00 am till 12:00 pm (2 hours) at _____ location

Director Human Resources Department

APPENDIX 2: STANDARD SCRIPT

45 years ago when Christian Horizons was founded, it was not with the intention of becoming the largest service provider for people with exceptional needs in Ontario or one of the largest Christian employers in Canada. It was a group of individuals who loved individuals with exceptional needs who looked at what was available and said "what can we do?" It was in their early work that others started to take notice. When the first group home was founded the government of Ontario noticed that this group was doing good work and got involved because of the way they saw people being supported. As we grew our service options changed our mission field changed but what didn't change were the principles that had been embedded in the forming of those first Christians who sought to answer God's call to "serve the person with exceptional needs." The principles that drew them together were not formalized but were very consistent and were summed up in our value statement "we will honour God and value people in all we do and with all our resources." As we continue to grow we have sought to articulate those things that have always been important to us in the document "Responding to the Call to Serve." When this document went out to the larger organization we knew we were on the right track because the overwhelming response was "yeah, that is what we have always done." We have been working over the past year or so to flush these things out. We thought for the discussion we are planning today this would be a good way to start so let's begin by looking at who we are and how we provide support. How is Christian Horizons Christ Centred, Valuing People, in all we do, and with all our resources? We wanted to start there because traditionally we as an organization have been best at describing who we are with respect to the people we support. That is good because that is our primary goal, but it is not our only goal. Our values do not only speak about our relationship to the people who receive our services, they also speak about how we deal with each other. "We will honour God and value people in all we do and with all our resources" includes all of us. I will honour God and value you, my boss, the people who work for me, and the people who work with me. None of us can support others without receiving "support" from others. We all have a role that we have been called to. What do you need to so that you are able to fulfill your call? How can Christian Horizons honour God and value you in what we do and with all our resources so you can in turn do that for others? As I say we have asked you first to think about how that plays out for the people we support. Because those things are easier for us to identify but now we want to shift the conversation and say "If these things are really our culture and what is important to us then how do they play out?" So what we are going to do is break into groups to think and talk about these things.

APPENDIX 3: RESPONDING TO THE CALL TO SERVE

We Will Honour God

I tell you the truth, whatever you did for one of the least of these brothers [and sisters] of mine, you did for me." Matthew 25:40

As Christians, we commit to honouring God by being faithful to the teachings and example of Christ. Our love and care for persons with exceptional needs, who are often marginalized and forgotten, honours God and is blessed by Him when we are faithful in our work and in our own lives.

As followers of Jesus, we agree to live according to the standards of God's Word in our fulfilling relationship with Christ, our families, others and ourselves. We agree to honour Him in our activities and employment. (Colossians 3)

Principle

Christ Centered: This calling to honour God is a serious calling, and not always an easy one. We seek to reflect Him in every aspect and at every level of the ministry of Christian Horizons.. When we are faithful to God in our own lives, we receive God's blessing on and through our work.

And Value People

Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength 'Love your neighbor as yourself.' Mark 12:31b

We commit to valuing every person as created in God's image and having intrinsic value (Gen 1:27). In particular, to love and support persons with exceptional needs is our calling as Christians (Matt 25:40).

Jesus is our example of valuing people. He ministered most to and with those who were devalued by society. Jesus' approach was specific to each person. He entered into their individual situations and empowered their lives.

Principle

Inclusion: All people have the right to meaningfully decide and participate in their own lives and in the community where they live. The call to every person and position within Christian Horizons is to advocate, create and participate in advancing the principles of inclusion for persons with exceptional needs.

We Will Honour God

I tell you the truth, whatever you did for one of the least of these brothers [and sisters] of mine, you did for me." Matthew 25:40

As Christians, we commit to honouring God by being faithful to the teachings and example of Christ. Our love and care for persons with exceptional needs, who are often marginalized and forgotten, honours God and is blessed by Him when we are faithful in our work and in our own lives.

As followers of Jesus, we agree to live according to the standards of God's Word in our fulfilling relationship with Christ, our families, others and ourselves. We agree to honour Him in our activities and employment. (Colossians 3)

Principle

Christ Centered: This calling to honour God is a serious calling, and not always an easy one. We seek to reflect Him in every aspect and at every level of the ministry of Christian Horizons.. When we are faithful to God in our own lives, we receive God's blessing on and through our work.

And With All Our Resources

Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms. 1 Peter 4:10

We commit to use all our resources with integrity and effectiveness. We believe everything we have been given is from God.

God calls us to use our resources well. Whether these resources are people, finances or things, we will seek the highest levels of accountability and integrity. We expect all who are a part of the ministry of Christian Horizons to live and exhibit integrity in their public and private lives.

Principle

Integrity: We purpose that everything we do, no matter how 'small' or 'large' will be done with integrity. In this we honour God with all our resources.

Principles

It is the responsibility of every person of the Christian Horizons' ministry team to personally uphold our ministry principles. These principles are more than ideals for us; they are the key elements by which we evaluate our ministry and ourselves.

We highly encourage all employees to continually grow, learn and challenge themselves in the application of our ministry principles. We all need to ask ourselves the following questions:

- ✓ How is what I'm doing Christ centered?
- ✓ Is this moving us toward greater expressions of inclusion?
- ✓ How am I demonstrating servant leadership?
- ✓ Is my use of God's resources marked by integrity?

Together, we commit ourselves to continually ask and apply these principles that Christian Horizons will continue to act, function and serve as a ministry. May God guide you as you seek to serve Him in His ministry, Christian Horizons.

Our Doctrinal Statement

The ministry of Christian Horizons subscribes to the following doctrinal statement:

The Holy Scriptures as originally given by God are divinely inspired, infallible, entirely trustworthy and the only supreme authority in all matters of faith and conduct.

One God eternally existent in three Persons: Father, Son and Holy Spirit.

Our Lord Jesus Christ, God manifest in the flesh - His virgin birth, His sinless human Life, His bodily resurrection, His divine miracles, His ascension, His mediatorial work, and His personal return in power and glory.

The salvation of lost and sinful man through the shed blood of the Lord Jesus Christ and regeneration by the Holy Spirit by faith apart from works.

The Holy Spirit by whose indwelling the believer is enabled to live a holy life to witness and work for the Lord Jesus Christ. The resurrection of both the saved and the lost;

God has shown you what is good. What does the Lord require of you but to do justice, love mercy, and to walk humbly with your God.

Micah 6:8 TNIV

Serving the person with exceptional needs

Christian Horizons
25 Sportsworld Crossing Rd
Kitchener, Ontario
N2P 0A5
(519) 650-0966
January 2009



Responding To the Call To Serve



APPENDIX 4: KEY VALUES

Responding to the call is *one new interpretation* of the CH value statement. It highlights four great principles (see chart). In the 2010 revision of Key Values, the four principles identified in Responding to the call will be given a place of prominence in the course.

Key Values explores Christian Horizons' Value Statement to highlight *numerous relevant and powerful themes* (as highlighted in the chart).

	We will honour God	And value people	In all we do	And with all our resources
Responding to the call	Christ Centered	Inclusion	Servant Leadership	Integrity
Key Values themes	Faith (see James 2)	Everyone (1 Cor 12: 14-20) <ul style="list-style-type: none"> • People CH serves • Families • Staff • Volunteers • Community 	Works/Deeds/Action (James 2) <ul style="list-style-type: none"> • Everyone contributes • A variety of supports to respond to a variety of people 	Stewardship <ul style="list-style-type: none"> • Accountability • Trustworthiness • Responsibility • Partnership w funders
Other valid themes	Love & serve God	Love & serve people (1 John) How we live out our commitment to Honour God	Through our actions, interactions & attitudes	How we steward resources, such as <ul style="list-style-type: none"> • People (Human R) • money, • property & • possessions
	Christian commitment	<ul style="list-style-type: none"> • Community • Diversity • Image bearers • Intrinsic value 		
	Biblical principles	Person Centred Support	Servanthood	Maximizing Gifts

1 John 4:10-12 & 20 (NIV) ¹¹Dear friends, since God so loved us, we also ought to love one another. ¹²No one has ever seen God; but if we love one another, God lives in us and his love is made complete in us. ²⁰If anyone says, "I love God," yet hates his brother, he is a liar. For anyone who does not love his brother, whom he has seen, cannot love God, whom he has not seen.

James 2: 14 - 17 (NIV) ¹⁴What good is it, my brothers, if a man claims to have faith but has no deeds? Can such faith save him? ¹⁵Suppose a brother or sister is without clothes and daily food. ¹⁶If one of you says to him, "Go, I wish you well; keep warm and well fed," but does nothing about his physical needs, what good is it? ¹⁷In the same way, faith by itself, if it is not accompanied by action, is dead.

BIBLIOGRAPHY

- Block, Peter. *Stewardship: Choosing Service over Self-Interest*. San Francisco, CA: Berret-Koehler Publishers, 1993.
- Bonhoeffer, Dietrich. *Life Together: The Classic Exploration of Faith in Community*. Translated by John W. Doberstein. San Francisco, CA: HarperSanFrancisco, 1954.
- Bossidy Larry and Ram Charan. *Execution: The Discipline of Getting Things Done*. New York, NY: Crown Business, Random House Inc., 2009.
- Brunner, Emil. *Man in Revolt: A Christian Anthropology* (Philadelphia: Westminster 1947.
- Canadian Council of Christian Charities, "The Case of Christian Horizons" CCCC *Staff Report*, Issue 04, (August 2008). "Releases," http://www.cccc.org/releases/CH_Bulletin_Article_2008_Issue4.pdf; (accessed 12/20/2010).
- Collins, Jim, *Good to Great: Why Some Companies Make the Leap and Others Don't*. New York, NY: Collins, An imprint of Harper Collins Publishers, 2001.
- Collins, Jim. *Good to be Great and the Social Sectors: Why Business Thinking is Not the Answer. A Monograph to Accompany Good to Great*. New York, NY: Harper Collins, 2005.
- Cosden, Darrell. *The Heavenly Good of Earthly Work*. Peabody, MA: Hendrickson Publishers, 2006.
- Covey, Stephen R. *First Things First: To Live, to Love, to Learn, to Leave a Legacy*. New York, NY: Free Press, 1994.
- Crouch, Andy. *Culture Making: Recovering our Creative Calling* Downers Grove, IL: Intervarsity Press, 2008.
- Demarest, Bruce. *The Human Person in Theology And Psychology: A Biblical Anthropology for the Twenty-first Century*. Grand Rapids, MI: Kregel Academic and Professional, 2005.
- Depree, Max. *Leadership is an Art*. New York, NY: Doubleday, 1989.
- Devraj Ranjit, "Farmers vs Coca Cola in water wars," *Retooling Citizens movements for Democratic Social Change*, Inter Press News Service (October 1, 2009), http://www.polarisinstitute.org/farmers_vs_cocacola_in_water_wars, (accessed 01/04/2011).
- Eiesland, Nancy. *The Disabled God*. Nashville, TN: Abingdon Press, 1994.

- Eide Asbjorn "The Right to Food and the Impact of Liquid Biofuels (Agofuels)" *The Right to Food*, (Rome, 2008), Food and Agriculture Organization of the United Nations
http://www.fao.org/righttofood/publi08/Right_to_Food_and_Biofuels.pdf,
 (accessed 01/05/2011).
- Erickson, Millard J. *Christian Theology*. Grand Rapids, MI: Zondervan, 1983.
- Frontenac News, "Community Living in Ontario." *Frontenac News* (March 19, 2009),
 "Community Living: Closing Institution," http://www.frontenacnews.ca/2009/09-11_mar_19/community_living_09-11.html URL (accessed March 30, 2011).
- Hybels, Bill and Mittelberg, Mark. *Building a Contagious Church*. Grand Rapids, MI: Zondervan Publishing House, 2000.
- Henry, Carl F. *God, Revelation and Authority*, Vol. 2. Waco, Tx Word, 1976.
- Hunter, James Davison. *To Change the World: The Irony, Tragedy and Possibility of Christianity in the Late Modern World*. New York, NY: Oxford Press, 2010.
- Kotter, J. P. and James L. Heskett. *Corporate Culture and Performance*. New York, NY: The Free Press, 1992.
- Kotter John P. *Leading Change*. Boston, MA: Harvard Business School Press, 1996.
- Leddy, Jennifer M., and Carter, Terrance S., "Divisional Court Decision Provides Mixed Results in Christian Horizons Appeal" *Church Law Bulletin* No. 29, (May 26, 2010)
 "Charity Law" <http://www.carters.ca/pub/bulletin/charity> (accessed 12/20/2010).
- Migliore, Daniel L. Faith. *Seeking Understanding: An Introduction to Christian Theology*. Grand Rapids, MI: William B. Eedmans Publishing Company, 1991.
- Moltman, Jurgen. *Liberate Yourself by Accepting One Another in Human Disabilities and the Service of God: Reassessing Religious Practice*. Nancy Eiesland and Don E. Saliers, Eds. Nashville, TN: Abingdon Press, 1998.
- Morgan , Garth. *Images of Organizations*. Toronto, ON: Schulich School of Business, York University, Sage Publications, 2006.
- Nash, Laura and Scotty McLennan. *Church on Sunday, Work on Monday: The Challenge of Fusing Christian Values with Business Life*. San Francisco, CA: Jossey-Bass A Wiley Company, 2001.
- Nouwen, Henri. *In the Name of Jesus*. The Crossroads Publishing Company, New York, 1989.

- Paul II, John, Pope. *On Human Work: Laborem Exercens*. Toronto, ON: Pauline Books and Media, 1981.
- Reinders, Hans S. *Receiving the Gift of Friendship: Profound Disability, Theological Anthropology, and Ethics*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 2008.
- Reynolds, Thomas E. *Vulnerable Communion: A Theology of Disability and Hospitality*. Grand Rapids, MI: Brazos Press, 2008.
- Schein, Edgar. *The Organizational Survival Guide*. San Francisco, CA: Jossey-Bass Publishers, A Wiley Imprint, 2009.
- Schein, Edgar. *Organizational Culture and Leadership*. 3rd Ed. San Francisco, CA: Jossey-Bass, A Wiley Imprint, 2004.
- Scott, Susan. *Fierce Conversations: Achieving Success at Work & in Life, One Conversation at Time*. New York, NY: Berkley Publishing Group, 2002.
- Stevens, Paul R. *Doing God's Business: Meaning and Motivation for the Marketplace*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 2006.
- Stone, Howard W. and James O. Duke. *How to think Theologically*. Minneapolis, MN: Fortress Press, 1996.
- Thrall, Bill, Bruce McNichol and Ken McElrath. *The Ascent of a Leader: How Ordinary Relationships Develop Extraordinary Character and Influence*. San Francisco, CA: A Leadership Network Publication, Jossey-Bass, A Wiley Imprint, 1999.
- Yong, Amos. *Theology of Down Syndrome: Reimagining Disability in Late Modernity*. Waco, TX: Baylor University Press, 2007.

VITA

Name: Daniel Oliver Neil Cudney

Born: 1960, Galt Ontario

Education:

Waterloo University, Renison College, *Certificate in Social Work* (1987)

Brock University, *Bachelor of Arts, Sociology, Psychology* (1993)

Emmanuel Bible College in Association with Canadian Theological Seminary,
Alberta, *Graduate Certificate in Christian Studies* (1997)

McMaster University, McMaster Divinity College, *Masters of Theological Studies*
(2006)

Gordon-Conwell Theological Seminary, Boston M.A, *M.Div equivalency* (2008)

Employment: Director of Pastoral Ministries, Christian Horizons

Years of D.Min work: 2008 - 2011

Anticipated Graduation: *Gordon- Conwell Theological Seminary, Boston M.A,*
Doctor of Ministry, Workplace Leadership and Business Ethics (2011)